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BIOGRAPHY.

Memoir of the Rev. William Parry, late Resident and Theological Tutor at Wymondley Academy, Herts.

PERHAPS no man was ever less ostentatious, and less ambitious of posthumous fame, than the subject of this memoir: yet certainly few men have more deserved to be "had in everlasting remembrance." The living example of a truly good man, in the meanest station, is worth observing and worth recording; how much more of one who has held a station the most honourable and important in the christian church.

Our late venerable friend was born in the year 1754, at Abergavenny, in Monmouthshire, and enjoyed the unspeakable privilege of springing from pious parents, being the eldest child of twelve, most of whom died young. When he was about seven years of age, his father removed, and entered into the woollen business in London; and in this line brought up his son William. The father is characterized as a sensible man, and a truly humble and consistent christian. At Abergavenny he was deacon of the church in the baptist connexion, and in London, attended on Dr. Stennett's ministry. William of course went with his father, and, in latter life, often spoke of the benefit which he enjoyed from hearing the good Doctor. It is not ascertained at what precise period he began to feel the importance of religion. From his childhood he

had been sober and virtuous, uncorrupted by the ensnaring temptations of the metropolis. But about the age of seventeen, whatever religious impressions had been previously made, were now deepened: his mind became perplexed about the mode of a sinner's acceptance with God: he was uneasy about his state, and unable to arrive at any satisfactory conclusion, until the light broke in upon him from above, by means of a sermon preached by the late Dr. Fisher, of London, from Romans v. 1. "Therefore being justified by faith," &c. Of this discourse Mr. Parry was wont to speak to the last with peculiar satisfaction and gratitude, as the means, under God, of bringing him to see the true method of salvation, by the atonement of the Son of God, and the total exclusion of all human merit, as the basis of justification. The light of heavenly truth shone forth into his confused and agitated mind, and introduced him into "the glorious liberty of the children of God." This doctrine, and the knowledge of it, as a matter of personal interest and experience, seemed, according to his own description of it, in his last illness, the key to the rest of the word of God. Before this irradiation, he read the scriptures by a dim light, and with but little understanding: afterwards they seemed to him altogether as new as they were interesting and intelligible.

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The particulars of his experience and history from this period, to the time when he entertained thoughts of the ministry, cannot now be recovered from oblivion. About this time, however, he attended on the ministry of Mr. Brewer, of Stepney, near London, partly from being in the neighbourhood of his father's residence, but chiefly, it is presumed, from the popularity of that venerable servant of God among young people. He became at length a member of that christian society, was much noticed and caressed by Mr. Brewer, and when about the age of twenty, was by him introduced to Hoxmerton Academy, as a candidate for the sacred function. As a proof of Mr. Brewer's preference for our young friend, while a student, he was usually called upon to assist his pastor, on the fast days preparatory to the administration of the Lord's supper,—then thought more needful than at present: and whenever the good pastor wanted help in the pulpit, his young friend was usually preferred. Indeed of Mr. Brewer's kind services and attentions, he ever retained a most lively sense.

Under the advantageous instructions of Doctors Conder, Gibbons, and Fisher, Mr. Parry remained during the appointed course of the academical studies, a term of six years, pursuing, with unremitting ardour, and honourable success, those studies which laid the foundation of his future eminence. Before the expiration of his college term, he preached with acceptance for some time at Gravesend in Kent, and from the church there received an invitation, which, however, he declined; but, on leaving the Academy, he acceded to an invitation from the church at Little Baddow, in Essex, to minister for a time, with the view of succeeding the

Rev. E. Jones, who had for twenty years maintained a truly respectable character, as the pastor of that church. By a few of the people, Mr. Parry's youth was objected to, though now six and twenty; however, the accuracy of thought, and soundness of judgment, which afterwards distinguished his pulpit compositions, were then sufficiently apparent to over-rule every objection. He accordingly received and accepted a unanimous invitation from the church, to be their pastor, and in the year 1780, was ordained over them in that capacity.

Thus comfortably settled in a very rural and retired situation, Mr. Parry discharged with fidelity the laborious duties of the christian ministry many years, engaging the attachment of all around him, by the urbanity of his manners, his affection, and his integrity. In this rural spot, so favourable to study, he enriched his mind with those stores of knowledge, which, during his residence at Little Baddow, distinguished him among his brethren, and which afterwards enabled him to enter on the honourable and responsible office of a divinity tutor.

A short time after his settlement, Mr. Parry entered into the matrimonial connexion with a daughter of the Rev. Mr. Hickman, then minister of the church, meeting at Back Street, Hitchin, a lady of a very amiable disposition, and beloved by all who knew her. The tenderest affection subsisted between them, heightened by her precarious and declining health, till death dissolved the tie about eleven years after their union. The mother and her new-born babe were removed together, and within three months afterward, the disconsolate widower was called to part with a child nearly two years of age. To

a man of such tender domestic feelings as Mr. Parry, these were heavy trials indeed. His letters on these afflictive events, pourtray the anguish of his heart, while they afford evidence of the power and excellence of christian principles. Much domestic as well as personal affliction was needful in the view of the All-wise Disposer, for the perfecting of his character in the exercise and in the development of christian virtues. His clear and masculine understanding would still have been deficient in lustre, unattended with these winning and attractive graces of the heart.

After Mr. Parry had remained a widower about two years and a half, with five little ones, he married a daughter of the Rev. Mr. Lincolne, of Bury St. Edmunds, who now survives his irreparable loss, together with three children, the only remaining issue of the two marriages. The tenderness of our venerable friend's parental feelings, was several times brought to the severest test, by the premature removal of his beloved children. Just as he had begun to enjoy the fruits of his paternal care in their maturity, death breathed his withering blast, and swept them from his sight. Breach followed breach, and tried his faith and patience to no ordinary extent. One of these trials was particularly painful in the death of his son Henry, a promising and pious young man, about seven and twenty, whom his father had brought up with fond care and hope, for the same sacred service in which he himself ministered. As every one who fells an oak, should plant a sapling, one can easily believe that our friend's mind was greatly cast down at beholding his dearest hopes of a successor to his name, and his holy function, in the person of his own son, entirely disappoint-

ed. And now no such immediate representative remains to remind the world of the character of this excellent man: it will stand on its own basis: it will be its own memorial.

Though Mr. Parry lived in retirement at Baddow, his capacious and benevolent mind could not be practically confined to that spot. Thought was indeed the element in which he chiefly lived, but his heart would not allow him to behold human misery, without being very sensibly touched. Having become acquainted with the circumstances of a pious and venerable woman, far advanced in life, the widow of his predecessor, who, to the sorrows of widowhood, and the pressure of straitened circumstances, had the additional burden of three orphan grand-children cast upon her for support; her situation suggested to him the practicability of assisting the widows of ministers in such circumstances, by combining the contributions of those who were able and well disposed in the several congregations in the county of Essex. Having communicated his ideas to his friends the late Rev. A. Wickens, of Dunmow, and the late William Hawkes, Esq. Bunker, at Bishop Stortford; a correspondence was opened on the subject, which lasted several years, before the plan could be matured. At length, the projected institution was established at a public meeting held for that purpose at Bishop Stortford, Herts, on the 26th of October, 1789. It is entitled, "The Benevolent Society for the Relief of necessitous widows and children of Protestant Dissenting Ministers, in the counties of Essex and Herts;" and from the commencement to the present time, has continued in a state of increasing prosperity and usefulness. Our friend lived to see these fruits of his labours

thus come to perfection, and to enjoy the pure and honourable satisfaction of knowing that he had not lived in vain. He has been seen surrounded by a group of brethren, in low circumstances, offering him their hearty thanks for his unwearyed exertions on their behalf; so that the words of the venerable patriarch, in allusion to his prosperity, might, with no impropriety, have been adopted by our deceased friend: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon me, and I caused the widow's heart to sing for joy."*

To Mr. Parry, also, while resident at Baddow, is to be traced the first suggestion of a useful institution, entitled, "The Essex Union," whose object is to promote the knowledge of the gospel in the county. The last report of that institution states, that "the gladdening tidings of salvation are now proclaimed in *thirty-four* new places in the county, where nothing before was heard but sounds of low riot and vulgar profanity: that 4000 souls, at least, by means of this institution, have the privilege of regularly hearing the gospel; and that *thirty-one* schools, containing about 700 children, have been also established by its means.

While Mr. Parry was thus actively and usefully employing his talents and influence for the welfare of his neighbourhood, he, at the same time, took a deep interest in all public affairs, relative to the general state of religion in the kingdom. It was not enough for him to achieve, under the di-

vine blessing, the accomplishment of his plans of local benevolence: he felt himself identified with that cause, which lay nearest to his heart, and something of the same feeling is apparent in him, as the great apostle expressed, when he exclaimed, "Who is offended, and I burn not!"

In the year 1790, when after some previous applications to Parliament, by the Dissenters, for the repeal of the Test and Corporation Acts, there appeared sufficient encouragement to renew the endeavour, much violent opposition was raised, and many unjust and inflammatory resolutions were passed at various meetings of the nobility and others, in different parts of the kingdom. Our friend could not stand by, a tame spectator of these proceedings. He selected, therefore, as the object of his animadversions, the resolutions of a meeting of the principal noblemen, gentlemen, and clergy of the county of Warwick, held February 2, 1790, at the county-hall, "for the purpose of taking into consideration proper measures for the *defence of the constitution* against the present attempts of the Dissenters to obtain a repeal of the Corporation and Test Acts," the Right Honourable the Earl of Aylesford, in the chair. Mr. Parry took up the resolutions of this meeting, *seriatim*, in three letters to his lordship, as chairman of the meeting; and in the most logical and christian-like manner, exposed their fallacy and injustice. It was the resolution of the meeting, that, "The Church of England, as by law established, is an essential part of the British constitution;" *i. e.* as Mr. Parry interprets the necessary meaning of the words, "the civil constitution of Great Britain, and the ecclesiastical establishment of England, must stand or fall toge-

ther, a favourite tenet with a certain class of persons among us. This flimsy doctrine Mr. Parry holds up to the light, and by an appeal to common sense, shows how easily men's understandings may be abused by a form of words; as if it were *theoretically* impossible for the king to sit on the throne of these realms, unless attended by a mitred and lawn-sleeved lord bishop, and for lords of parliament to sit in the House of Peers without an episcopal

bench among them: or, as to *matter of fact*, impossible, that our civil constitution of king, lords, and commons, should exist in common with the *Presbyterian* Church of Scotland, an integral part of the British Empire: or, moreover, as if Dissenters had nothing to do in the consolidation and perfecting of the constitution, at the Revolution, and were at the present time either ciphers or criminals!

(*To be continued.*)

SHORT DISCOURSES FOR FAMILIES, &c.

No. XVII.

THE REIGN OF CHRIST.

And he shall reign over the house of Jacob for ever. Luke i. 33.

THE inspired servants of Jehovah, in the early ages of the world, foretold, with remarkable exactness, the rise, fall, and revolutions of empires and states; and the pages of authentic history form an instructive commentary on the writings of the ancient prophets. But the grand object to which most of the Old Testament predictions related, was the kingdom of our Lord Jesus Christ. To this, primitive patriarchs and saints directed their eyes, with earnest desire, and devout expectation. The veil which hides futurity, was partially drawn aside, to discover, though only by transient glimpses, the glory of the Messiah, and the triumphs of his grace. When Gabriel, the angel, announced to the Virgin Mary the birth of the long-promised Saviour, he said, "Fear not, Mary, for behold thou shalt conceive and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever." None

have supposed that these words are to be taken literally, as referring to temporal dominion. The whole passage accords with the prophetic style, which usually speaks of Jesus under the character of the Son of David, in whom all the cheering promises given to the fathers meet, and receive their accomplishment. In contemplating the reign of Christ, we shall notice its rectitude, its peace, its glory, and its perpetuity. In all these respects, it stands distinguished from the dominion of other princes, and claims our peculiar attention.

I. The reign of Christ is emphatically distinguished by its rectitude. Many a bold usurper has forced his way to a throne by the edge of the sword; and the rod of empire in his hands has become an instrument of cruelty and oppression. The Lord Jesus was anointed of the Father, set up and proclaimed as the sole King on Mount Zion; and, by an irrevocable decree, not only the descendants of Abraham, but the heathen also, were given to him for his possession.—Among human rulers, whether supreme or subordinate, how few have adhered to the main points of moral rectitude, compared with those who have employed their power, in not a few in-

stances, to pervert justice, and protect evil-doers. In the government of Jesus Christ, we behold absolute purity and perfection. " Unto the Son he saith, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." But the rectitude of the Messiah's government is especially manifest in all the laws and ordinances which bear the stamp of his authority. The New Testament is the statute-book of the King of Zion. To this we must make our last appeal : and it is at our peril that we either nullify or neglect its decisions. And who that knows what Christianity really is, will refuse to acknowledge the simplicity, the suitableness, the rectitude, and fitness of all its precepts and ordinances ? Who will deny, that the Redeemer has enjoined, and enforced by sanctions the most solemn and weighty, a code of laws admirably calculated to regulate his church ?—Where do his commands extend too far ; or where do they fall short of the object they ought to reach ? Nothing but prejudice and perverseness can charge him with being a hard master, or cast the shadow of a reproach upon his spiritual government.

And as all his appointments are wise and equitable, so his whole administration is calculated to elevate the minds of his people, and inspire them with abhorrence of the crooked maxims and vicious practices of the world. As far as the gospel prevails, and the authority of Christ influences the heart, integrity and uprightness will preserve and guide us. Profaneness and intemperance, fraud and falsehood, covetousness and violence, are diametrically oppo-

site to the grand principles which actuate the followers of Jesus. You can give no convincing proof that you are the true subjects of the King of Zion, unless you exemplify his precepts, and walk in his steps. " For the grace of God teacheth us to deny ungodliness and worldly lusts ; and to live soberly, righteously, and godly, in this present evil world."

II. The reign of Christ is emphatically distinguished as a reign of peace. The immediate successor of David was designated by a name which signifies peace, and his dominions were exempt from wide-wasting wars ; but a greater than Solomon is here. Jesus, our Melchisedec, King of Salem, is both king of righteousness, and king of peace. Nor is this either an empty flourish of words, or an unappropriate designation.—When the Son of God left the bright regions of heaven to sojourn here below, when he deigned to assume our nature, and become incarnate, a messenger from the skies announced his birth in Bethlehem to the humble shepherds, who kept watch over their flocks by night. " And, suddenly, there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace ; good will to men." The kingdoms of this world have been full of the most furious strifes and destructive conflicts, through every successive age. The sea has been tinged and the earth drenched with human blood. But the kingdom of Christ presents a happier scene, and touches with transport the heart that is alive to the charms of tranquillity. Such effects might have been anticipated from the sublime language of Isaiah, who speaks of him as the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, of

the increase of whose government and peace there shall be no end.

That the church of Christ has been often assailed by persecution from without, and too often troubled with contention within, must be granted; yet no valid objection can be hence raised against what has been now said. The gospel proclaims peace, inculcates peace, and produces peace in the soul. As far as the influence of divine grace is felt, harmony and concord are maintained. It has been justly said, if Christian nations were made up of real Christians, wars must soon cease. It is to the last degree disingenuous and malignant to charge upon the religion of Jesus the evils which it positively forbids, and has a direct tendency to counteract. Shall we ascribe to the reign of Christ those bickerings and feuds, strifes and divisions, which evidently spring from the agency of Satan? No, if any man have not the spirit of Christ, he is none of his, though formally joined to the people who love and honour him. Were the Redeemer's word more cordially received, and his authority more fully obeyed, the wolf, the leopard, and the bear, would lose their fierceness, the asp and the cockatrice their poison; and they would not hurt nor destroy in all the holy mountain of the Lord.

III. The reign of Christ is distinguished as a reign of glory. Mortal princes often see things through a false and flattering medium, and hear themselves extolled without cause. They place their glory in riches and royal magnificence, in dear-bought victories, and splendid triumphs.—But the kingdom of our Lord and Saviour is not of this world, and therefore rises infinitely above the low and contracted views of the world. The trappings and

appendages of secular grandeur, or the achievements of statesmen and heroes, sink into insignificance in the comparison. The prophets of old searched diligently what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. We possess, indeed, a fuller revelation than the ancient fathers; but we can only touch upon a theme which fixes the attention, and absorbs the thoughts of the brightest angels in heaven.

The memorable day of Pentecost, when extraordinary effusions of the Holy Spirit were poured out, and three thousand were at once converted to God, was a propitious commencement of the Messiah's kingdom. It was then that he mounted the chariot of the gospel, girded his sword upon his thigh, and rode forth, with glory and majesty, truth and meekness, righteousness and strength, to subdue all things to himself. It was then that a new order of things began to arise, and a brighter age to open upon the world. And from that day to this hour, his kingdom has been enlarging in extent, and growing in strength, while every humbled sinner, brought to weep and worship at his footstool, is a fresh trophy of his victorious power and grace.

When it is considered, that the conversion of one soul is an object of such magnitude and importance, as to surpass all conception, and fire angelic hosts with rapture; and when it is granted, that millions have already entered the mansions of eternal bliss, and millions more are on their journey towards them, how feeble and inadequate must be our loftiest strains, to celebrate the glory of Immanuel's reign. As the stars and planets

disappear when the sun rises, so every other subject which engages our attention is lost and forgotten, amidst the superior grandeur and value of this most interesting theme. Filled with profound reverence, and devout joy, the mind both trembles and triumphs, as it contemplates the adorable Prince of Life, seated upon his heavenly throne, and exhibiting throughout all nations the treasures of his infinite wisdom, the proofs of his almighty power, the wonders of his matchless love, and the monuments of his sovereign grace.

It is our lot to live under the brightest dispensation of divine goodness. The law of Moses, though surrounded with clouds and shadows, had some few rays beaming upon it, and gilding the dark aspect and sable skirts of the Levitical economy. "But if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth: for if that which is done away was glorious, much more that which remaineth is glorious."

IV. The reign of Christ is distinguished by its perpetuity. The mightiest and most renowned potentates of the earth can hold their power only for a limited period. Some sudden convulsion shakes the throne, and they quit a palace for a prison; or disease and death seizing them, they descend into the dust, and claim kindred with worms and corruption. Jesus, the King of Zion, hath all power in heaven and on earth, and must reign till he hath put all enemies under his feet. Hence the Apostle Peter speaks of the *everlasting kingdom* of our Lord and Saviour Jesus Christ. Vain and ineffectual are the malignant attacks of his enemies;

for who can strip him of his royal authority, and cancel the Father's high decree? Who can pluck the sceptre from his mighty hand, or the diadem from his sacred head? He is the same yesterday, to day, and for ever. Amidst all the changes of the material universe, and the moral agents who inhabit it, Jesus, our Lord, is himself absolutely unchangeable; nor can his purposes be defeated, or his plans be deranged, or his promises made void. As the ages of time revolve, his spiritual dominion is extending; the admirable scheme of infinite wisdom and sovereign mercy, is gradually unfolding; and sooner shall heaven and earth pass away, than one jot or tittle of his word shall pass unfulfilled. We confidently look forward to a period, when divine knowledge shall cover the whole earth; and when the seventh angel shall sound, and there will be great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. "Compared to this destiny in reserve for the children of men, compared to this glory, invisible at present, and hid behind the clouds which envelop this dark and troubled scene, the brightest day that has hitherto shone upon the world, is midnight, and the highest splendours that have invested it, the shadow of death."

From this subject two reflections naturally rise, with which we shall conclude.

1. How happy is the state, and how holy and circumspect ought to be the conduct, of those who are the true subjects of the King of Zion.

However despised by an injurious world, they possess privileges of inestimable value. It is deemed an enviable distinction to have frequent access to an earthly monarch, to dwell in his presence,

to share in his favour, and to rise from one point of preferment to another in his service. The Queen of Sheba, addressing Solomon, exclaimed, " Happy are thy men,—happy are these thy servants which stand continually before thee, and that hear thy wisdom!" But how much greater are the honour and happiness of those who enjoy the special favour, the cheering presence, and the delightful promises of the King of kings! They have much in possession, and far more in reversion, being rich in faith, and heirs of the heavenly inheritance.

Is this our portion? Are we the sincere servants of God, the happy subjects of the Prince of Peace? Do we possess clear and satisfactory evidence of this high relation? Have we been translated from the power of darkness into the kingdom of God's dear Son? Have we experienced the quickening and renewing energy of divine grace? These are serious and searching inquiries, which should come home to the conscience, and penetrate every heart. Beware that you do not draw a hasty and unwarranted conclusion. It is a dreadful thing to be deceived in a matter of such consequence. Let your character be ascertained by an impartial appeal to the only sure test, the sacred and infallible word. If you have good reason to conclude that you possess an interest in Christ, O never forget the weighty and momentous obligations under which you are laid! To Jesus you owe the love of your heart, the praise of your lips, and the future obedience of your life.

2. How aggravated the sin, and how awful the condition of these who oppose the reign of Christ.

It is the height of folly and presumption, for men to set themselves against the Lord and against his Anointed, saying, " Let us break their bands asunder; let us cast away their cords from us." All the councils, and devices, and attempts, and expectations of the wicked, must end in disappointment and confusion.—" His enemies shall be clothed with shame, but upon himself shall his crown flourish." And do any of you despise the authority, reject the word, insult the majesty, and abuse the long-suffering and mercy of the Lord Jesus? What! dare you stand the issue of a contest with Him who, girded with omnipotence, sits enthroned in the highest heavens, the sole Arbiter of all events, the supreme Judge of all creatures? You are affectionately called and invited to draw nigh to Him, and humbly seek pardon and acceptance through his blood and righteousness. Ministers address to you the most solemn warnings and tender intreaties. But remember, if you do not touch the extended sceptre of Immanuel's grace, you must feel his uplifted rod, and fall under the resistless stroke of his displeasure. Oh, then, " kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little; blessed are all they that put their trust in him." A time is coming, when he will say, " Those mine enemies, that would not that I should reign over them, bring them hither, and slay them before me." On the other hand, those who have served and honoured him on earth, shall have palms of victory, and crowns of glory; and shall inherit the kingdom prepared for them from the foundation of the world. Amen.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON CHRISTIAN PRUDENCE.

IT is the part of wisdom to ascertain the chief end or true happiness of man, and the appropriate means of attaining it; the province of prudence is to fix upon those particular ends, with the means and measures most suited to their accomplishment, which must always have a direct or collateral bearing on the ultimate object; christian prudence is, therefore, wisdom in detail, or knowledge applied to practice. When once the grand principles of action are clearly defined and firmly established, they settle and superintend the several pursuits and engagements, which the condition of life renders necessary, with an uniform subserviency to the leading aim, distinctly presented by the doctrines, and efficiently produced by the spirit, of the gospel. "By prudence," says an eloquent writer, "I do not mean that little, selfish, pitiful, bastard thing, which sometimes goes by the name of a family in which it is not legitimate, and to which it is a disgrace. I mean that enlarged prudence, which, apprehensive of being disabled from rendering acceptable services to the world, withholds itself from those that are invidious." It must not, dare not, in any instance oppose the dictates of conscience, by seeking to escape some apprehended evil, or secure some apparent good, in the costly sacrifice of integrity. When our Lord sent forth his disciples, he warned them to beware of men, and his pointed maxim, "Be ye wise as serpents, and harmless as doves," is as instructive and necessary to us, as it was to them. Vigilance and circumspection must be joined with innocence and godly simplicity. Prudence, in the system of the meagre moralist of the

world, is often nothing more than a fair name given to the art of suiting expedients to sordid purposes, of managing with adroitness the occurrences of life, so as to make them yield some personal advantage, or serve some party interest. The subtlety of the serpent is seen, without the qualities of the dove. A very slight acquaintance with mankind will suffice to convince us, that this worldly policy is found among all ranks and classes. It is the key with which the gay libertine opened his way into the closet of innocence, to rob the unsuspecting virgin of honour and peace; it is the instrument with which the degraded slave of Mammon grapples hard for gold, and heaps up riches; it is the magic wand, with which the keen-eyed and dexterous courtier plays off the tricks of state.

It has been remarked by Bishop Taylor, "That the councils of christian prudence are often accounted folly by human prudence, and so they are always accounted, when the path of duty leads into persecution." This striking difference is not wonderful, for, as the genuine disciples of Jesus have ceased to walk after the course of this world, it is obvious, that their conduct must appear, in many respects, singular. Their principles have a firmer basis, their prospects a wider scope than those of worldly men, and consequently their actions are adjusted to a different scale, and referred to a higher standard.

The wisdom of the prudent is to understand his way; for it is folly to rush forward in the dark, and march on at random, with the probability of having either to retrace our steps, or plunge into perils and miseries.

Christian prudence will direct us in the choice of our company, in the treatment of our kindred, friends, neighbours, and acquaintance ; in the arrangement of our business ; in the kind and continuance of our recreations ; in the distribution of our charities ; in the regulation of our private and public devotions : it will make us carefully observant of times and circumstances. It will teach us to speak, or be silent ; to act with promptitude, or caution, according to the character of the persons with whom we have to do. Whether success smiles, or disaster frowns on his undertakings, the christian has need of prudence ; that he may not err, either on the side of presumption, or of despondency. Prudence only can teach him, in the hours of relaxation, to maintain a cheerfulness, free from every shade of gloom, and every taint of unsocial reserve, without verging to the opposite extreme, and incurring the charge of levity and dissipation. Prudence is necessary, when the christian enters into the affairs of secular business, that he may not be drawn into hazardous speculations, warped from the path of rectitude, encumbered with oppressive cares, entangled in dangerous temptations, or involved in perplexity and confusion, by suffering his engagements to clash with each other. Without prudence, a good man cannot safely exert himself to maintain and extend the glorious cause of religion in the world, for zeal like fire, is rather mischievous than useful, when it is not under proper management. Alas, how often do we see that which is holy given to dogs, and the richest pearls cast before swine ! How painfully is religion sometimes wounded, even in the house of her friends !

It cannot be doubted, that many with the best intentions act very

imprudently, because, while aiming at some worthy object, they are too eager to wait for the result of a regular process, or to employ the only practical and proper methods. Persons of this sanguine temperament imagine that bold measures and rapid movements are characteristic of spirit and true greatness, and that caution and ordinary means are allied to timidity and dulness. Rather than wind up the acclivity of the mountain, they choose to scale the abrupt cliff, though at the risk of a fatal fall.

It is impossible for words to set forth the full value and importance of a prudent spirit. Without it, the brightest talents, and the finest opportunities of usefulness are lost. Nazianzen said, "*Malim prudentiae guttam, quam secundioris fortunae pelagus.*" "I should prefer one drop of prudence, to an ocean of good fortune." The prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished. How many meet keen disappointments, and sink into fearful calamities, because they cannot be persuaded to ponder the path of their feet. "Prudence," to use the language of an old divine, "would conduct them through all the regions of duty, and all the labyrinths of danger. Without this, their persons are defenceless, their interests are unguarded ; for prudence is a handmaid, waiting at the production and birth of virtue ; it is a nurse to it in its infancy ; its patron in assaults ; its guide in temptations ; its security in all contingencies."

But it will be asked, how shall we learn to detect the errors, to escape the snares, to despise or resist the fascinating charms of the world ? How shall we acquire the art of accommodating ourselves to existing circumstances, without relinquishing one essential principle, or overstep-

ping the line which forms the definite boundary of duty, and sin? How can we become all things to all men, from a tender concern for their welfare, without losing the consistency of the christian character, and failing in our obedience to God? I grant, indeed, that the prudence which is here recommended, is more difficult to attain, than any of the sciences taught in schools and colleges. Were we cut off from divine assistance, the very attempt would be vain and fruitless.

He that would be truly wise, must look to the God of wisdom, and replenish his little vessel at the eternal fountain of light. He must take the sacred volume as his guide, and pray that the eyes of his understanding may be opened to read it with profit. The sententious maxims of ancient sages have some of them a relative value; but their gold is blended with dross; their wine is mixed with poison; yet many revere and extol them, as if christian prudence might be more effectually learnt by listening to the oracles of Greece, and the philosophers of Rome, than by bowing to the oracles of God, and sitting at the feet of Jesus. A modern divine asserts, "that Pythagoras has, in his little poem, called the Golden Verses, comprised every necessary rule for the conduct of life, so that he who commits it to memory, will not want a guide to direct his behaviour under any event." It would be wasting time, to show the absurdity of such an eulogium. We may confidently assert, that the sermon which Christ delivered on the mount, contains more solid and useful instruction, than all the collected wisdom of Egypt, Greece, and Rome. But the scriptures, however valuable in themselves, without the Holy Spirit, will only be as a correct map to the blind.

Furnished with an unction from above, christian prudence may be progressively improved, by discipline, by observation, and by experience.

The precepts of the divine word supply us with general rules, and these must, by study and careful investigation, be applied to particular circumstances. He who calls Christ his Lord and Master ought daily to advance in that kind of knowledge, which has an immediate reference to the conduct of life. This species of discipline can never be safely superseded or relaxed. He must make, like Job, a covenant with his eyes; and, like David, set a watch before the door of his lips. To think soberly, to speak seasonably, to act uprightly, to suffer patiently, to live usefully, and to die happily, it is necessary that the precepts and promises of the gospel be not only laid up in the memory, but also deeply imprinted on the heart.

Prudence is a christian virtue, capable of being greatly improved and matured by observation. The various events of providence are replete with instruction. The examples of those around ought both to stimulate and admonish us. The consequences of rashness and folly, as well as the fruits of sobriety and wisdom, are perpetually before our eyes. He who ventures into temptations, which have proved the ruin of his friends or neighbours, is like a pilot who runs his ship against a rock, when he sees the fragments of former wrecks floating on every side.

ESSAYS ON DIVINE TRUTH.

No. I.

AMIDST all the diversities of human opinion, it is generally acknowledged, that no inquiry can be more important, or more entitled to serious consideration, than the one put to our Saviour by

Pontius Pilate, when he said, What is truth? Though it is possible for the animal pleasures to be enjoyed, even to the highest point of voluptuousness, by persons who know nothing about truth, its perception is obviously essential to the true dignity and enjoyment of the mind. As a regular supply of wholesome food, properly digested, is necessary to preserve the health, and mature the energies of the corporeal frame, so is the truth, clearly perceived, and duly reflected upon, requisite to promote the maturity and true vigour of the soul. If the mental appetite be pampered or corrupted by false principles, or if these sentiments, imbibed by the understanding, lie without reflection like a crude and undigested mass, the health of the mind will be impaired, and its moral energies enfeebled. If during those periods, in which the mental powers are most susceptible of improvement, the truth be received in scanty proportions, in impure admixtures, or not at all, the weakness and danger of an intellectual childhood will accompany the individual from the cradle to the grave. Hence the mental and moral state of many, who are not remarkable either for their errors or their vices, seems to rise no higher than what we may denominate a state of pitiable dwarfishness; while the condition of others, through the whole of life, resembles men whose bodily frames are emaciated by disease, bloated by intemperance, or kept alive by perpetual stimulants or dangerous narcotics.

It is therefore of the greatest importance that we should direct our inquiries to this subject, that, by an extensive acquaintance with truth in all its branches, and and especially with moral and religious truth, we may feed the mind with knowledge and understanding, perceive and refuse per-

nicious principles, however delusive, and secure the strength and enjoy the pleasures of a spiritual maturity. We propose, therefore, to consider the *nature of truth in general; the principal divisions under which the different kinds of truth may be classed; the peculiar properties by which divine truth especially is distinguished, and the authority of scripture as the only test whereby it can be known.*

In the acquisition of every science, it is obvious, that the proficiency of a student depends, in a great measure, on the manner in which he begins and prosecutes his studies. In the perceptions and operations of the human mind, there exists an association of ideas, which connects one thing with another in their natural order, and rises from the simplest forms of a subject, to those which are complex and difficult, just as a mechanic first plans the different wheels and other parts of a machine separately, and then puts them together and directs their movements in one harmonious though complicated piece of machinery. If then we attempt to perceive the truth, by a different process, and imagine we can comprehend the most abstruse and mysterious doctrines, before the elements or first principles have been considered, our labours will, in a great measure, be thrown away, and all our ideas will be confused, misty, and unconnected. As no person can understand geometry, or solve the most difficult problems in mathematics, before he has learnt the first rules of arithmetic, so none can thoroughly comprehend the great principles of morality and religion, unless he pursue them by a like process.

On this ground, we propose to consider, in the first place, the nature of truth in general, so as to answer the question, What is truth?

Though many attempts have been made both in ancient and modern times, to answer this question, and present to the world a distinct idea of what truth really is, yet the subject, instead of becoming more luminous, is still obscure and difficult of apprehension, leaving us in the use of terms whose meaning seems undefined and indefinite. Unless, however, a distinct idea of the nature of truth be impressed upon the mind, our reasonings on the subject will be mournfully involved, inconclusive, and uncertain; and the inquiries we pursue respecting any truths in particular, will be intricate, vexatious, and unavailing.

In answering the question, *What is truth?* it might be useful to remember that there are three points of view, in which truth may be considered, namely, as it *exists in itself*, as it is *perceived by the mind*, and as it is *exhibited in forms of language*, the general medium of communicating truth from one man to another.

Considered in itself, *truth may be called the representation of realities as they are*, whether those realities consist of persons or things, principles or events, truth is different from the realities which it represents, just in the same manner, as a portrait is different from the man whom it resembles, or as a landscape painting is a different thing from the natural scenery which it describes. If the picture exactly resembles the person, or the scene which the artist intended to delineate, we call it a true likeness, but if it exhibit features or objects which have no existence, in the landscape or person which it professes to describe, we deem it a caricature and not a likeness, which argues a want of skill or integrity in the artist, or a design to gratify the risibility of nature by an exhibition of something strange or ridiculous. No description of a

person or thing, an event or principle, can be deemed a truth, unless the words employed contain a representation of realities, as they exist in themselves, and are perceivable by the human understanding.

The conceptions of the mind therefore may be called true, when our ideas of things really correspond with the things themselves.

The statements of language likewise may be called *verbal truth*, when the words used in a sentence, and the manner of using them, represent ideas of things as they exist in the human mind. And the forms of language become *real truth*, when they express ideas of things, which agree with the reality of the things signified. The knowledge of truth therefore consists in knowing what ideas the words proposed to us are used to signify, and in perceiving the agreement or disagreement of those ideas with the realities themselves described or referred to in the proposition. If in describing a character, stating a circumstance, or defining a doctrine, I employ terms which convey to the mind a wrong idea of the doctrine, circumstance, or character, exhibited, my language cannot be called the truth, though it may appear to be so to my own judgment. If, moreover, the person who hears the proposition, mistakes the terms employed by the writer or speaker, and has no idea of the sense or meaning which they express, he cannot be said to know or receive the truth though the statement itself be correct, and the evidences which confirm it clear and indisputable.

When for example I affirm that man is a free and accountable agent, whose conduct in this life will be followed by the rewards and punishments of a future life, I may be said to understand and affirm the truth, if I perceive

the meaning conveyed by those expressions, and if the meaning thus conveyed, answers to the realities in question. But if man be neither free to act, nor accountable for his actions, and if the doctrine of a future state exist only in human imagination, and not in nature, then my ideas will prove to be a fallacy, and the language employed to express them, a palpable delusion. Every truth therefore must be founded on something which really is, has been, or will be, and must contain within itself a correct representation of the reality which it delineates.

Hence it follows, that the proper subject of human inquiry is truth, the perception of which constitutes knowledge. The mind cannot be said to know a non-entity, because where nothing exists, there can be no shadow or image of it in the mind. Knowledge, therefore, is conversant alone with facts or realities, by increasing our perceptions of which we increase our knowledge. Every thing known may be called a truth, because, if a thing be once known, it may be clearly represented in proper language.

Upon this ground, it is obvious that ignorance consists in the absence of all ideas, respecting the nature and properties of persons and things which are unknown. Hence we say, that a man, blind from his birth, is entirely ignorant of light and colours; having no idea what we mean by the words, or the different shades which exist in the appearance of objects. Accordingly, it is evident that all men are ignorant of some things, though the degrees of ignorance are infinitely diversified, and that which one perceives *not*, is known by another. In a state of profound ignorance, or the total absence of thought, a man may be quite satisfied with his attainments, because he is not conscious that there is any thing to be

known. But the more we increase our knowledge, the more sensible shall we be of our ignorance, every fresh discovery, producing a conviction, that there are things innumerable, of which we have received no intimation, either by experience, observation, or history.

What then is *error*, but partial ignorance, consisting in mistaken ideas of things, which are in some degree known. Error differs from ignorance just as a bad painting differs from a total blank, or as a counterfeit differs from the true coin which it resembles. Hence we infer, that if some men fall into gross and dangerous errors, none are entirely free from them, but a misapprehension of truth is more or less mingled with all our reasonings and perceptions. All human systems have some errors blended with the truth, while the most absurd and erroneous systems contain some truths, and a corruption of others. But the existence of error, instead of depreciating the truth, proves its existence and value, just as the fabrication of false coin proves the currency and importance of the genuine. Ignorance and error argue weakness of understanding, or the want of means to acquire clear perceptions; but falsehood shows moral depravity, because it consists in representing a thing to be different from what the person knows or believes it to be. A person who circulates falsehoods, resembles a man who sells to the public poisonous ingredients under the name and recommendation of wholesome medicines, knowing them to be pernicious. But a propagator of error is like a man who does the same mischief to society unintentionally, believing his nostrums to be an admirable specific. The villainy of the former should be detested, the weakness of the latter should be pitied and shun-

ned. It is of the first importance, therefore, to know the truth ourselves, and be careful that the truth alone be circulated through society, in its native purity and incorruption, unmixed with the base alloy of error and deception.

(To be continued.)

To the Editors.

ON THE DRAMA.

THERE is a subject of very considerable importance, both in an intellectual and spiritual view, which has not, I think, met with so much attention as it seems to deserve; I mean the influence of what is usually termed general literature, both on the head and on the heart; or, in other words, the extent to which the disciple of Jesus Christ may feel himself authorised to cultivate the objects, however attractive, of merely secular acquisition, with a view to mental improvement. If I were to argue this point largely, which is by no means my present intention, I should set out from these two points: 1st. That religion is supreme reason, the expression of the divine intellect. 2nd. That human speculation, excepting in subserviency to divine teaching, and directed either immediately or ultimately, to the illustration of the divine communications or proceedings, is nothing more than a deterioration of the former; it is the foolishness which is in opposition to the wisdom of God. It seems to me that an argument, deduced from these positions, might enable us to discriminate between the good and evil of literary pursuits, and to point out the legitimate objects, and the just limits of intellectual exertion. My present purpose, however, confines me to narrower ground, and to a small section of the general inquiry.

One of the most marking features of the age in which we live,

may be found in that elastic and ambitious exercise of the mind, which leads it rather to accumulate a large mass of materials for the mere purpose of display, than to employ itself in investigation and arrangement, with the view of consolidating its knowledge, and rendering it effective in the establishment and invigoration of the understanding. This superficial character of modern acquisition may be traced over the whole field of recent literature; and its injurious effects will not have escaped the observation of thinking men in the various walks and associations of life, nor in places and circumstances where a more repressed feeling, and a less indiscreet obtrusion, would have been both more suitable and more impressive. But I feel that I am in danger of becoming obscure, unless I take either larger or more restricted ground, and as my present leisure will not permit the first, I must content myself with the latter.

Leaving then, perhaps for future consideration, if none of your better qualified correspondents should feel inclined to take it up, the examination of the subject on its general merits; suffer me to suggest to your readers a few thoughts on the Drama, a branch of literature, to which belong the most brilliant coruscations of human fancy, and the most vigorous exertions of intellectual power. That those bright flashes shine but to betray, and that the strength displayed tends only to exhaust the mind's better energies, will be readily conceded to me by those whose thoughts have been trained to yet higher flights, and who know that the *intellectual* range of the regenerated spirit leaves on an *infinitely* lower level the loftiest aspirations of human genius. And yet I fear that the attractions of dramatic reading have turned away the

minds of too many sincere christians from a very plain, and, as I should think, obvious consideration,—that at least, half the arguments which may be urged against their presence in the theatre, apply with equal force against their more private, but scarcely more innocent indulgence of an appetite for this species of literary food.

It will be objected to me, that this department of English literature is one in which our national genius has been most successfully exercised. I admit it, and I sincerely wish that the misapplied studies of my earlier life had not qualified me to make this admission *knowingly*.—I grant that the Drama of England is among the richest of her intellectual stores; but unhappily its prurience and impiety are more than equal to its force and grandeur; it is splendid but corrupt,—shining in its putrescence. The old dramatic compositions of our country are some of the finest specimens of intellect that the world has ever produced, but they are contaminated by the grossest wantonings of lust that the world has ever tolerated. I will not name the men nor their works, but it would be easy to refer to examples of mere filthiness, almost too vile even for reprehension; which once and unanticipatingly to have read, excites deep regret, and of which again to encounter the perusal, would argue deliberate depravity.

It will perhaps be said that the drama of other nations is less liable to these objections than that of England, excepting the notorious case of the German theatre. I can only speak respecting that of France, and from a somewhat extensive acquaintance with it, though, with one exception, I can say little in favour of its intellectual or poetical excellence; yet I admit, that on the whole it

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is comparatively free from gross licentiousness, though, in some of its departments, strongly impregnated with more refined libertinism.

It is foreign to our present purpose to go largely into these considerations, but they present themselves strongly to the mind in their practical bearing upon the subject; and they lead to the conclusion, that since the Drama is so mixed up with rotteness and infamy, it is unwise, unsafe, unholy, to make it the subject either of our literary business or amusement.

But all this, however true, and admitting its truth, whatever its validity, does not touch the question, as it regards the Drama *per se*; and I should not wish to be reminded, that *ab abuti ad non uti, non valet consequentia*. I allow that the argument, *ex abuso*, applies only to the abuse, and though the abuse here be glaringly sufficient for the general purpose of dehortation, yet I shall venture a little further, in order to show that in the present instance the vice is inherent in the subject, though it may not necessarily show itself in such shameless and hateful nakedness as in the instance first referred to.

The comic and the tragic drama found themselves upon one or more of three sources of emotion, —*passion*, —*peculiarity of character*, —or *circumstantial interest*. The first is the main spring of dramatic composition, and its injurious effect upon the mind, by producing unnatural excitement, is nothing more than the natural consequence of a stimulating appeal to appetite, or, to speak plainly, to lust,—whether of power, wealth, or sensual gratification. *Peculiarity of character* too, which chiefly belongs to comedy, by its inseparable connexion with satire, addresses itself to the pride, the vanity, the malignity

of the human heart. With respect to that species of dramatic interest, which arises from well arranged *circumstances*, it may be said that it is at least harmless.—I would answer, not always; the disentanglement cannot always be effected, without the sacrifice of virtuous principle; and we know too much of dramatists, to believe that this will stand in their way, when hard pressed for a lucky hit, and a dextrous *denouement*. At best, however, this source of interest is a frivolous one. I shall not here refer to the pleasure derived from the lofty sentiments, and the various felicities of language and conception, which adorn the Drama, for they are not peculiar to it; they are the high qualities of poetry in its general province.

And will the christian stoop to draw his gratification from sources such as these?—Is it thus that we are to take up our cross, to deny ourselves, and to follow after Christ?—Is it by mental exercises, such as these, that we are to further our education for immortality, our preparation for the everlasting purities and elevations of the heavenly state? On other ground, we do not want these things; we have better intellectual food, richer aliment for the imagination, a field of glory and of grandeur, compared to which the widest range of human expatiations is dark and circumscribed.

Are the *Comus* and *Samson Agonistes* produced as answers to the principle of the objections against dramatic composition? I answer, they stand alone, and cannot obliterate, even by their unutterable excellence, the excesses of the rest;—but they are not dramas, they are heroic dialogues, without rival, and almost without fault.

Am I asked whether I would include in this anathema, the

Greek and Latin theatre? Decidedly, yes;—the indelicacy of Aristophanes, and the indecency of Terence, are not to be palliated; and with respect to the mightier names which stand forward as the ornaments of the tragic stage of Greece, though I am not insensible to their excellencies,—though I acknowledge with admiration the magnificent audacities of *Æschylus*, and the *gravitas*, and *cothurnus* and *sonus Sophoclis*, yet excepting for the necessary purposes of advanced education, and of an accurate acquaintance with the most important of languages, I would say, abstain from these. But these are anomalies, and have no relation to a practical question. To read these admirable writers with relish, and as a gratification, is the lot of few.

Would you unshelf *Shakespeare*? resolutely, though I am sorry to say, somewhat reluctantly,—yes. The brightest of merely human minds, he has yet stained his works with some of the worst of human coarsenesses and depravities. We have, what is called, a *Family Shakespeare*;—will meekness of mind, purity of heart, devotional feelings, the presence of Christ, the reign of the Spirit, the love of our heavenly Father, be promoted in our families, by the use even of this castigated work? If not, we do not want it for ourselves, and we reject it for our children. It communicates no valuable knowledge, it yields no genuine fruit. In the various branches of history, science, art, we can find enough to occupy and to invigorate the mind; and in the poetry of Milton and Cowper, but especially in the celestial inspirations of the sacred writers, we shall have more than enough to kindle and enrich the imagination.

Will the apostolic example be quoted against me? I would suggest that the apostle was then

under peculiar circumstances, availing himself of learning, acquired previous to conversion; and I will cheerfully concede to any one that he may safely and piously follow the train of reading here condemned, when he can lay his hand upon his heart, and honestly say,—I only do this with a view to God's glory, and that by being every thing to all men, I may be enabled to save some.

R. I.

To the Editors.

ON THE MINISTERIAL DUTY OF INVITING SINNERS.

PERMIT one whose only claim for audience is an earnest desire for the welfare of souls, to intrude, for a short time, on the attention of your readers, and particularly to address the ministers of Christ. The importance of the subject, the agitations which it has occasioned in the religious world, and the unhappy prejudice against it which hyper-calvinistic principles have induced in many minds, ought to call our attention to the duty of addressing to sinners, in plain and decisive terms, the invitations of the gospel. I do not wish to occupy your pages with a controversy which has been fully handled in more elaborate publications; nor do I anticipate for this paper the slightest attention from those whose minds are pre-occupied by the extravagant sentiments that, in the present day, have been so widely diffusing their poison. I speak to them who admit the moral law to be the rule of a believer's conduct, and who are convinced of the propriety of combining in their discourses the precepts with the doctrines of the word of God. It has afforded matter of sincere regret, to perceive in some of these, "whom I love for the truth's sake," a disposition not only to omit in practice, but in theory to reject, invita-

tions to sinners, with the exception of such, perhaps, as they term *awakened*. To show the futility of such a distinction, and of some other subterfuges employed for a similar purpose, and to do so in the spirit of love, is my present design.

We ought to invite, say some, only those sinners who have been aroused to a sense of their danger. Now this class must belong either to the denomination of believers or of unbelievers. Dying in their present state, they will either be saved or damned to all eternity. As there is no mediate place of destination in another world, so there can be no middle stage of character in this. If, then, these awakened sinners are believers, in refusing to invite others, our brethren are virtually rejecting invitation altogether; are adopting a practice diametrically opposed to that of Christ, who avowed, that he came not to call the righteous, but sinners to repentance; and are identifying themselves with a heresy which, I believe, many of them heartily abhor.

If, on the other hand, the class which they denominate *awakened*, be unbelievers, there can be no distinction between them and other sinners, of a character sufficiently important to warrant so great a diversity in the style of address. All the difference between them is a variety of shade. There can be nothing in one unbeliever that will bring him into a state of greater proximity to the favour of God than another; nothing that will render him a more suitable object for the consolations of the gospel, or more fit to be invited to the arms of mercy;—for, "without faith, it is impossible to please God." On what, then, is this distinction founded? Why should the awakened sinner be addressed with the cheering language of invita-

tion, while others are only to be urged with the terms of threatening and of peremptory command? There are three errors which the recognition of such a distinction legitimately implies:—1. That the covenant of grace is conditional; for the invitations to a participating of its blessings are made to proceed on the condition that those to whom they are addressed be previously awakened: 2. That there is a kind of qualification in the natural workings of a guilty conscience: an actual progress towards God, in one who is yet an unbeliever, (for he was once outside the reach of invitation, but is now within its boundary;) a something which, being “without faith, is of sin,” yet is acceptable in the estimation of the *Holy One of Israel*: 3. That an exhibition of the terrors of the law is absolutely necessary as a preface to the proclamation of the gospel; that a discipleship at Sinai is an essential prerequisite for admission to the school of Christ. On the contrary, the New Testament teaches us to regard the cross of Jesus as the only place where the law can be understood as to its spirituality and extent, our need of a Saviour be brought home to the feelings of the heart, and all the wonders of salvation unfolded to the view.

“ Law and terrors do but *harden*,
All the time they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone.”

All real religion must commence at Calvary, and Christ crucified must be its foundation. Our first object, then, should be to bring the sinner to the cross; and, if we invite him at all, we should begin by inviting him thither. They who will not address an invitation to him till he is *awakened*, act as though they imagined that life was to be otherwise obtained than by coming to Him who alone

is able to bestow it. They must first rouse him from his sleep by methods different from those that are furnished in the gospel; and then, when he is sufficiently awake to hear them, they suppose that with greater propriety they can say, in the name of Jesus, “ Come unto me, all ye that labour and are heavy laden, and I will give you rest.” This is not the only instance in which the error of one extreme meets the error of another; hyper-Calvinism, if closely examined, will be found, in many additional particulars, coalescing with Arminianism, to which it professes so violent an antipathy.

Again, there are some who will readily address the *understanding*, but can, by no means, allow an appeal to the *will*. This objection proceeds upon the implication, that the understanding is not as deeply, as radically, as totally depraved as the other faculty; nor so completely incapacitated to appreciate divine truth, and the arguments adduced in its support, without the influences of the Holy Ghost, as the will is, irrespective of the same supernatural aid, to embrace that truth when understood. Those who make the objection would be sorry to avow such sentiments as articles of their creed; yet if these sentiments be not admitted, their objection will fall to the ground. Indeed, the grand, the apparent, and avowed design of the arguments addressed to the understanding in scripture, is to sway the will. Otherwise, all the knowledge to be derived from the Bible must be considered as a mere intellectual theory, destined to evaporate in empty speculation. If it be right to address the will *mediately* by arguments, by what subtlety of reasoning can it be proved that it is wrong to address it *immediately* by in-

vitation, which in most cases implies the strongest and most self-evident arguments?

It is on very similar grounds that some will consent to appeal to sinners in the language of authoritative *command*, who would deem it improper to employ that of *persuasion*. In reply to such, we allege, that the reception of what the gospel reveals cannot be the duty of man, and, consequently, not the legitimate subject of command, except men have been invited to receive it. In this respect, *gospel*, strictly so called, differs from *law*. The law, in the very nature of its constitution, requires obedience from all those who are under the authority of the legislator; not so the gospel: it is a provision of blessings, and is certainly not provided without a special design that its benefits should be enjoyed. But if a *general invitation* to enjoy them has not been addressed to the whole human race, we have no warrant for thinking it their duty to believe, &c. &c. or for enjoining any such acts of the mind connected with the reception of the gospel upon them. To use a figure employed by Christ himself,—the gospel dispensation may be considered as a feast. Now none have any right to come to this feast, except they have been invited; and we are acting wrong, when we *command* any to partake its bounties, if we are not able to produce our authority for so doing. The only authority can be an invitation from the king; and, without this, it would be presumption for any to *obey*. If God have given this invitation, and addressed it to mankind in general, those who desire to say, with Paul, we “have not shunned to declare the whole counsel of God;” will use it in fulfilling their Lord’s injunction, “compel them to come in.”

That such an invitation is given by Jehovah, will appear to all unprejudiced readers of the Bible. Without admitting it, we shall be unable to reconcile scripture with itself; for, in one part, it plainly teaches the doctrine of what is usually termed “*effectual calling*,” while other passages, if they do not teach a *general calling by invitation*, directly militate against the former. As I do not intend to enter further into the argument, I shall merely recommend three texts of this class, and from the same connexion, to the consideration of the inquiring mind. The king “sent forth his servants, to *call* them that were *bidden* to the wedding; and they *would not come*.” Matt. xxii. 3. “And when the king came in to see the guests” whom he had commanded his servants to *bid to the marriage*, he saw there a man which *had not on a wedding garment*.” verse 11. “Many are *called*, but few are *chosen*.” verse 14. I am aware that false interpretations may be forced upon these, as upon all other passages of scripture; but I am writing, not for the heated controversialist, but for the candid inquirer after truth, and shall, therefore, leave the word of God to make its own appeal. If allowed to occupy, at some future period, a corner in your valuable miscellany, a few thoughts may probably be suggested in reply to the usual objections urged by the avowed enemies of *all* or *any kind* of invitations to sinners. I shall conclude the present paper, by earnestly pressing upon the attention of my brethren in the ministry that branch of their duty which I have endeavoured to establish and defend. Professing to hold that it is the duty of all men to believe the gospel, let us maintain a consistency with our own principles throughout. In every sermon let us preach the

Saviour, and afford a full exhibition of that doctrine of Christ crucified, which was designed to be "the power of God unto salvation;" while in *winning*, "wooing" language, we *beseech* sinners to be reconciled by him to God. Knowing the terrors of the Lord, let us *persuade* men, rather than *terrify* them. When we roll the thunders of Sinai, let it be in sight of Calvary; and when we bring the sinner to "the mount that might be touched, and that burned with fire," let us never forget to plant the cross of Christ upon its summit.

March 10, 1819. M. C. P.

OBJECTIONS TO THE RELIGIOUS
EDUCATION OF CHILDREN,
AND APOLOGIES FOR THE
NEGLECT OF IT EXAMINED
AND ANSWERED.

IN a former paper, (see Cong. Mag. for Nov. 1818,) our remonstrance was addressed chiefly to those who admit the propriety of religious tuition in early youth. It is inattention to an acknowledged duty that is there made the object of censure. Should that remonstrance meet the eye of any parent whose conscience charges him with this species of negligence, we beseech him to take it in the spirit of meekness; to consider it as a warning voice in behalf of inexperienced childhood; and to weigh well the consequences to himself that are likely to result from the attention or inattention he may pay to its design.

But it is not unfrequently the case that, even after conviction has been produced, the mind exerts its ingenuity in framing apologies for the evil exposed. It may be well to take some of these apologies under our consideration. Before, however, we proceed to this part of our duty, let us endeavour to answer the objections which have been made

against all religious instruction whatever in early youth.

Some have alleged to this effect: — that the minds of the young should imbibe no religious principles till they can judge for themselves, lest they should imbibe error instead of truth. To make this objection weigh, they observe, that upon no subject whatever are men more divided than upon that of religion: that there is not only a multiplicity of religious systems, but that every separate system is subdivided into endless varieties of sentiment; that these varieties have each their strenuous defenders, who lay claim to truth with equal confidence, and retort the charge of error upon their respective opponents: that hardly any variety of religious sentiment has been without adherents, respectable both for wisdom and goodness; and that, as religion is a personal concern, the young mind should be left to mature, without any peculiar tincture, so as to make, at last, an uninfluenced and independent choice.

This objection would be decisive of the question, were it *certainly* known that the human mind, after being thus left to itself, would *naturally* and *invariably* seek out and embrace the true religion. Were it clearly ascertained from uniform experience, that a due discrimination and a right choice *always* awaited the youth untinctured with early tuition, assuredly nothing would be more imprudent than to interfere with this excellent tendency of his nature. Our duty, then, would be to let him alone. All attempts at religious education would be officious and impertinent, as tending only to obscure what would otherwise strike with the clearest conviction, or to retard an attainment which, without such aids, would be inevitably made in proper season. Unfor-

tunately, however, for human nature, the slightest experience will convince us, that this untutored aptitude to truth forms no part of our native character. I cannot, as a parent, be safely ruled by this objection, till it is proved that it has not probability only, but absolute certainty in its favour. I cannot conscientiously desist from training up my child *in the way I believe he ought to go*, unless I am guaranteed, by proper authority, against his ultimate failure; nay more, unless I am clearly persuaded that the most cautious instructions I am able to communicate will only obscure his judgment, and prevent his future choice of the truth.

Were it meant, by alluding to divisions in sentiment, to condemn only the instructing of children in minute theology, and so labouring to make them controve-
rtists in religion, we should reply, that no such injudicious conduct is here advocated. We agree, that it is not only improper, but mischievous, to force the tender mind upon points that have divided the most mature in judgment, and the most subtle in metaphysical distinctions, — points, too, many of which, not involving a fundamental doctrine, are by no means essential to the religious studies of the young. The great end of all moral discipline is, undoubtedly, the improvement of the species; but many points in dispute among religious parties have little or no relation to that end, and can form no part in a wise system of early instruction. The shades of difference that exist among good men, professing the same principles of faith, remain most properly for the consideration of mature experience. As, in imparting the knowledge of an art or science, it would only embarrass and retard the progress of the pupil, to mix with first

principles the minuter and more complex doctrines of the higher branches, so, in the religious education of youth, nothing would more effectually defeat the purpose at which it aimed, than to urge an attention to minute points, which have seldom any other importance than as party distinctions. A well-informed and judicious parent will be aware of this. He will, however, feel himself under a solemn obligation to reveal to the opening mind of his offspring those parts of his religion which are at once plain and important. He will not think himself less bound to administer instruction suitable to the progress of his child's capacity, than to adapt his daily food to the growth and vigour of his external frame. If his child's education for society and the business of life must not be abandoned to his own untutored apprehensions and undirected energies, surely he will perceive it to be infinitely more dangerous to leave him to his own observation, and the influence of the world, for the religion he is to embrace. If neither the arts merely mechanical, nor the sciences purely intellectual, are to be acquired without instruction, surely our religion, which addresses itself to our understanding, our heart, and our practice, has the first and best claim to an early and careful tuition.

But it is hardly a debatable question: experiments have been too often made, which have long since decided it. They have never failed to prove the absurdity and sinfulness of leaving the young mind uninformed on a subject of such serious import. Multitudes are at all times growing up among us whose moral and religious condition reads us the gravest and most impressive lessons on the duty of parental instruction. They bear practical

and melancholy testimony in proof of our doctrine. We cannot, indeed, look at the ruinous exhibition they present, without an instinctive suspicion that the basis of their character was not laid in early religion; but that a cruel negligence, or a proud avoidance of that pious and needful precaution, accounts for the whole.

Where, however, we shall meet with one who is disposed to make the objection we have just been combating, we shall find many who acknowledge the obligation of imbuing the youthful mind with religious instruction, and who yet live in the habitual *neglect* or *postponement* of the duty. For this they have their reasons and their apologies. "I am aware," says one, "of the importance of religion to the character and happiness of man, and feel that it is properly made the subject of careful and persevering instruction. But the tender, opening years of childhood are intended by nature, and wisely so, to be surrendered to a thoughtless, playful disposition of mind, which it is, perhaps, more salutary to encourage than to restrain. Very young children have no other pursuit, nor are they capable of any other, than that of amusement. Of this they are in continual search. This is the honey of their life, which they naturally extract from every object that comes in their way, and, if possible, from the gravest matter that may be forced upon their observation. In gratifying this natural tendency, they are little, if at all, susceptible of moral distinctions. They reason not upon their doings, nor ever think of referring them to any other motive than the desire of being amused. 'For fun,' is frequently the child's readiest and truest answer, when pressed to give a reason for his conduct; and he

seems, in general, to feel that such an answer ought to suffice. Now, at such a period as this, before the child can be said to have commenced his moral agency, any attempt, by grave and serious admonition to superinduce a religious character, is certainly premature, and may be mischievous. It goes directly to destroy the gaiety and elasticity of spirits, at once so natural and so necessary in the first years of human life: it bewilders the young inexperienced mind, with a phraseology of which the import cannot be comprehended; and is apt to rob the temper of its native cheerfulness and sweetness, by throwing into it the acid of a solemn and gloomy treatment, for which it is not prepared. With this view of the question, then, I cannot consistently institute a system of religious instruction at a *very early period*."

So far as it may be intended, by this kind of reasoning, to justify a cautious procedure, we admit it to be proper. We would not advocate any premature experiment on the faculties of the infant mind. A due space of time must elapse, to see them in active existence, ere any tuition, properly called religious, can be commenced. But that space is much shorter, and the young mind is prepared for the intended treatment much earlier than many parents, from their conduct with their children, seem willing to believe. The dawn of reason soon opens to the eye of an observing parent. He is not long in noting the progress of intellectual perception, and how surely, though gradually, it takes place of mere instinctive operations. He cannot fail to observe how soon his infant learns to make distinctions both in things and persons; how soon the reasoning faculty is at work in combining, comparing, and choosing; and

how that faculty begins, even at a very early period, to exert its influence on the passions and the will. All this he sees illustrated in the daily occurrences of familiar life. The passions of the child are first discovered. These are very visible, often very painfully visible before many months of infancy have elapsed. Wilfulness, caprice, and impatience of spirit, break out on every little occasion, especially where unlimited indulgence is permitted. It is now that an enlightened view of the child's best interests will suggest the importance of a *preparatory discipline*. The passions, when unequivocally manifested, should be checked,—not, indeed, by rude, imperious contradiction, which irritates, but cannot allay, the turbulence to which it is opposed. Such a mode of checking evil is, at any period, improper; but a *tender age* peculiarly requires a *tender treatment*. A cautious conduct, and such as has a religious education in view, ought even now to be observed by the parent. Infant ebullitions are not to be entirely overlooked. If not subdued by timely watchfulness and appropriate management, they will increase in strength and frequency, to the great detriment of the future character. They will become habitual. Passion and appetite will lord it over reason; and religious instruction, when it comes to be offered, will meet in consequence with a very powerful resistance. What appeared at first but the pardonable fretfulness of an infant, forms, in time, into a rugged temper. The angry bursts of impotent inarticulating childhood, if left to unbridled repetition, will entail on youth and manhood the despotism of fearful passions, and the miseries of a vitiated mind. It is therefore of importance to watch the first symptoms, and hasten to apply the proper reme-

dy. Delays here are dangerous. The weeds of this precious soil should be plucked up ere they run to seed. Let the egg be destroyed, and you will be freed from the dread of the cockatrice.

It is not to be expected that we should fix the precise period, when a religious education should be uniformly commenced. Circumstances in every case must determine. But we are warranted from the general phenomena of the opening mind, from the necessities of our common nature, and most certainly from the precepts and examples of scripture, to seize the earliest possible period for that purpose. "It is true," says Dr. Watts, "that the great God our Creator hath made us reasonable creatures. We are by nature capable of learning a million of objects. But as the soul comes into the world, it is unfurnished with knowledge: we are born ignorant of every good and useful thing: we know not God; we know not ourselves; we know not what is our duty and our interest; nor where lies our danger: and if left entirely to ourselves, should probably grow up like the brutes of the earth: we should trifle away the brighter seasons of life, in a thousand crimes and follies, and endure the fatigues and burdens of it, surrounded with a thousand miseries; and at last we should perish and die without knowledge and hope, if we have no instructors." He then proceeds to draw into nine separate articles what he calls the *sum and substance* of the christian religion, and recommends them to be communicated to children in the very early years of life; stating it as his own opinion, that, "a child of common capacity, who is arrived at *three* or *four* years of age, may be taught some parts of these articles; and may learn to understand them all at *seven*, or *eight*,

or nine." Much may be done, and much certainly has been done, with children, long before their alphabet is put into their hands: while yet dandled on the knee, some pious instructions may be insinuated. As soon as their understandings open, an intellectual treatment suited to their strength should take place; and then it will be found, in general, that simplicity and plainness, with frequent explanations on the part of the parent, will not fail of success.

In my next communication, I purpose to consider the arguments for the religious instruction of children, which are to be derived from the scriptures.

J. B. L.

(To be continued.)

ON SPIRITUAL DELINQUENCY.

THE history of the church of God, in every age, affords lamentable proofs of the instability and depravity of the human heart. It is not in the midst of the unthinking and ungodly world exclusively,—but even among those who are called saints, and sometimes, alas, in the precincts of the sanctuary,—the *practical* enemies of truth have been found. This recollection, while it is calculated to humble our pride, to teach us caution, and to inspire us with watchfulness and prayer, merits the attention of all, who think they stand, lest they should also fall.

All delinquency supposes a previous attainment, or possession. A delinquency, in common honesty, implies the repose of a precious trust, or previous integrity. A delinquency in the practice of general virtue, supposes a prior honourable course. So spiritual delinquency implies the previous attainment of christian privileges, and the creditable discharge of christian duties.

Of the evil under consideration, there are various degrees. Per-

sons may have been the subjects of religious declension for a shorter or a longer period of time. Some may have more widely departed from the path of rectitude than others. In one there may be a secret alienation of the heart from God, undetected by the eye of fellow creatures. There may be an indulged and growing worldliness in the tempers and affections; while the external conduct may accord with a profession of piety. The mind may be the seat of disease, even while the general health of the body remains undiminished, and in such cases, the danger is the greatest. The lips may worship, while the heart goes after covetousness and wickedness of every kind. The evil in this case is two-fold; there is the sacrifice of true religious principle, and the actual sin of hypocrisy. Integrity is forfeited as well as holiness. The love and power of piety are lost, and yet the garb is worn, and the external form maintained.

In other cases, the power and the form may be abandoned together; and the sins of such are open, going before to judgment. Conscience appears to have lost its restraining force. The heart has become hardened, through the deceitfulness of sin. What was before practised in secret, is now done with an impudent boldness. The eye of God being disregarded, the eye of men, though respected for a time, proves at length utterly ineffectual to repress guilty passions, or hinder the pursuit of vice. He who can withstand the reproofs of the Almighty, will not easily be awed by the weaker admonitions of mortals.

The evil described is most deceptive. A man imposes on himself. He may be ruined by an overweening conceit of his own sincerity. His first offences occasion many misgivings of heart. His very fears he then considers

as most satisfactory proofs of religious sensibility;—and from this he concludes on the safety of his condition; and taking that safety for granted, he ventures securely forward into the very midst of danger. For a time, he feels himself on a precipice, then dreads his danger, and resolves to guard; the devil leaves him for a season, and the man, having satisfied himself with his acknowledgments, his penitence, and resolution,—again gradually becomes insensible,—sins, repents, and sins again, till he becomes too hardened to heave one genuine sigh of grief on his folly, or shed one pleasing-bitter tear of repentance over his aggravated guilt;—unless perhaps aroused by some astonishing interposition of mercy to save him from eternal ruin.

Now if the sinfulness of an action be estimated by the circumstances of its performer, there will appear greater turpitude in backsliding, than in all other cases of moral evil itself. I say, *other* cases, because this is itself a species of moral evil; in so far as it involves a violation of the laws of the moral governor of the universe. And it does involve an awful violation of them, for the essence of backsliding is disaffection of heart, and its character disobedience of conduct. All sin in fact originates in the want of supreme love to God, for perfect love secures perfect obedience. But spiritual delinquency is a case of moral evil, attended with aggravating circumstances. It is the revolt of the subject, after the oath of allegiance; and the surrender of his powers to the sworn adversary of his legitimate sovereign. It is the baseness of ingratitude, after enjoying the most signal favours, and rendering evil for good. It is giving a criminal preference to darkness, rather than light, because the deeds are so decidedly evil. It is the

blind and degenerate love of the fetters of wretched slavery, after possessing the honours and blessings of liberty. It is, in fact, yielding the affections of the heart, and the service of the life, to the accursed domination of sin, after having professed to devote them to the pure and hallow'd service of the living God.

This declension may however prove but *temporary*; and this is one great point of distinction between backsliding and apostacy, which is *final*. The former is lamentable, but not incurable; the latter is continued perseverance in sin, in defiance of truth;—wilful and presumptuous disobedience, without repentance, and therefore without pardon.*

Whence originates the evil? Frequently in the unlawful and fatal attempt to compromise between the world and God. It is not the sudden abandonment of religious profession. This, decency and conscience forbid. Nor does Satan suggest it. The boldness of the suggestion would discover the cloven foot too plainly, and over-reach its ultimate design, by attempting too much at once. But it is the gradual and perhaps imperceptible effort of a depraved heart, and deluded imagination, trying to indulge the taste for sin, and yet to preserve the appearance of piety. It is the want of religious decision, stability of mind, and the thorough devotedness of the heart to God. The impropriety of an offence may be admitted in theory, and yet mingled with some self-pleasing ideas and hopes of extenuation. An action may not be verbally *justified*, yet mentally *accounted for*, by some supposed peculiarity of circumstances, or constitution; and the individual,

* See on this subject some good remarks in a sermon "On Apostacy," by the Rev. F. A. Cox.

in accounting to himself for the causes of his failure, deceives himself with the imagination, that such an offence is partially palliated, if not wholly excused. Sometimes the mischief is the result of an *experiment*; or the gratification of some improper curiosity. Or, what harm can there be for *once*? says the tempter. Or, why be fastidious about trifles? Or try if this single compliance may not serve the cause of religion by gratifying friends, and tend to make them think more favourably of your piety?

But in endeavouring to investigate the causes of spiritual delinquency, we must consider the gradual decline of regard paid to religious means and privileges. We must not identify the actual commencement and backsliding, with its first visible development in the conduct. There may have been many previous steps in this spiritual retrogression. Generally open declensions in piety take their rise in the secret neglect of those means, on which the life, and power, and pleasures of religion considerably depend. The avenues of the heart are not strictly watched, and the enemy then gains an easy entrance. Sin is indulged in the thoughts, the corrupt affections of our nature wish for it, the struggle becomes faint between the flesh and the spirit, and suitable temptations meet with little resistance. The great agent of all spiritual life is grieved and quenched by the criminal neglect of his aids, suggestions, and impressions. The shield of faith drops from the arm, and the sword of the spirit lays heavily in the hand. Our present condition requires persevering compliance with our Lord's direction, "Watch and pray." We stand by faith. Unhappy then the case of that man, who is habitually cold in his devotion, seldom in his closet,

mere reader of a few verses of divine truth, worldly in his thoughts and conversation, satisfied with the company of the irreligious, and negligent in his attendance on the house of God. "Blessed is the man that *feareth always*," and under a consciousness of weakness, exclaims, "Oh Lord, hold thou me up, and I shall be safe." I. I. F.

DR. PRIESTLEY AGAINST THE APOSTLES.

IN the memoirs of Dr. Priestley, written by himself, and published by his son, (1806,) the following passage occurs, page 32 and 33.

"The attention which I gave to the writings of the Apostle Paul, at the time that I examined them, in order to collect passages relating to the doctrine of the atonement, satisfied me, that his reasoning was, in many places, far from being conclusive; and in a separate work I examined every passage in which his reasoning appeared to me to be defective, or his conclusions ill supported; and I thought them pretty numerous."

This extract speaks volumes. The Doctor's conclusions upon the subject were, by his own confession, **AT VARIANCE WITH THE APOSTLES!** The Doctor immediately adds:—"At that time I had not read any commentary on the scriptures, except that of Mr. Henry, when I was young. However, seeing so much reason to be dissatisfied with the Apostle Paul as a reasoner, I read Dr. Taylor's paraphrase on the Epistle to the Romans; but it gave me no sort of satisfaction; and his general key to the Epistles still less. I therefore, at that time, wrote some remarks on it, which were a long time after published in the Theological Repository. As I found that Dr. Lardner did not at all relish any of my observa-

tions on the imperfections of the sacred writers, I did not put this treatise into his hands; but I showed it to some of my younger friends, and also to Dr. Kippis; and he advised me to publish it, under the character of an unbeliever, in order to draw the more attention to it."

Here then is a frank avowal, that the Doctor, being "dissatisfied with the Apostle Paul," did gravely sit down to oppose his reasonings and conclusions; and that his treatise was such that it actually might appear in its proper character, if published as from the pen of an infidel! Let the whole christian world know this. The inferences are important, and too obvious to require statement. It appears also, that the Doctor had previously written a piece on "the imperfections of the sacred writers," with which Dr. Lardner was displeased. And no wonder. For if the scriptures be an imperfect standard, Lardner's mighty labours are useless. The plan, indeed, upon which Dr. Priestley avowedly proceeded, tends not only to support Unitarianism, but almost any thing else that a man may fancy: and strikes at the root of the grand principle of Protestantism itself, viz. The sufficiency of the Holy Scriptures as a rule of faith and practice.

EPAPHRAS.

To the Editors.

ON THE SCRIPTURAL PRE-REQUISITES
FOR BAPTISM AND THE
LORD'S SUPPER.

[The Editors beg leave to say, that as the subject of the following paper has been in part discussed in another publication, they have inserted this article rather with the view of allowing both parties an opportunity of canvassing the subject more fully, than as expressive of their own opinion. At present, they think it proper to leave it entirely to the judgment of their readers, with this simple declaration, that they hope all parties who may think proper to offer any remarks, will write in the spirit of christian love, otherwise their communications will be excluded.]

Bishop's Hull, April 5, 1819.

Gentlemen:

It gave me pleasure to observe an article in the Instructor for March, implying that a subject which I had communicated to the Evangelical Magazine, would be open to discussion in yours's, where greater scope may be afforded to it. That this should be conducted without reference to names, and that every personal reflection should be carefully avoided in pursuing it, entirely meets my wishes. My only motive for subjoining my signature to the present address, is to remove any embarrassment, that might arise from a letter which has appeared in the Evangelical Magazine, since I closed my communications on the subject. It represents me to have supported sentiments flatly contradictory to each other. Of course, any of your readers that might endeavour to form a judgment, from that letter, of the opinions which I had expressed fourteen months before, must be altogether at a loss respecting them; and your correspondents might chance to "beat the air." It is not my intention, either here, or elsewhere, to offer any *reply* to the letter already mentioned. *Valeat quantum potest valere!* I should not, indeed, have taken this notice of it, but for urgent remonstrances from friends in this neighbourhood. *My* opinion, or that of *any* man, should stand for nothing, in the investigation of *scriptural truth*. About *reputation*, I am not conscious of the slightest concern; for we shall all appear, and myself probably very soon, "before the judgment seat of Christ." If, however, you think, with others, that a simple declaration of what my opinion is, may subserve to a fuller discussion, in your Magazine, of the subject to which it relates, you will doubtless insert what I now

send you. If not, I shall by no means complain of its exclusion.

The point at issue is, what are *scriptural* requisites to Baptism and the Lord's Supper? If another question arises, it can only be, are we warranted to demand *further* or *different* qualifications?

I call these, *external*, rather than *positive* institutions; because while they relate to the *outward* form of christianity, their design appears to me to have been that of promoting important *moral* purposes. *Disciples*, which was the primitive appellation of **CHRISTIANS**, signifies simply, *scholars*, or *learners*. **BAPTISM** is the appointed mode by which they are *initiated* into the school of Christ. The **Lord's Supper** is a *memorial* of what they are learning. Matthew xxviii. 19, 20. Luke xxii. 19, 20. 1 Corinthians xi. 24—26.

Grown persons cannot be brought under tuition, without their own consent; and in order to this, they must be convinced, that what they are to be taught, is true, and needful for them. Our Lord, having instructed all that were willing to be *his* scholars, commanded them to instruct *others*. They publicly warned and exhorted Jews and Gentiles, as the only means to induce *them* to become likewise *disciples*. "Then they that gladly received the word were **BAPTIZED**; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." Acts ii. 40, 41; compare viii. 12, 13, 36—38. xvi. 14, 15, 32, 33. xviii. 8. On their *first* admission of the truth of what they *first* heard of Christ, the people, in *every* instance, were baptized; without waiting for farther previous *instruction*; much less, till the course of their *conduct* demonstrated the permanence of their convictions. This, therefore, was very unlikely to follow

in all instances: and, accordingly, Simon soon betrayed his unconverted state; Ananias and Sapphira apostatized; and many others disgraced their christian profession. Philippians iii. 18, 19. It does not appear, however, that such results made any alteration in the apostolic practice. Though they deeply lamented defections, they adhered to the same rule; receiving all, who desired it, by baptism into christian fellowship; and excluding them afterwards, only for gross misconduct. 1 Cor. v. throughout. They acted according to the spirit of our Lord's sermon in parables, Matthew xiii. 8—52; admiring, probably, the wisdom and the grace, by which he had thus prescribed the *only* mode whereby they could "discipulise *all nations*; baptizing them, and *then* teaching them all that had been commanded." The immediate baptism of all who assented to the truth of what they were first told concerning christianity, was a solemn pledge for their constant submission to christian tuition and discipline; without which, an extremely small proportion of them would probably have retained their first impressions. It was, therefore, the grand and most obvious means, by which the gospel was so rapidly and extensively propagated, as well as so durably established.

In expressing this sentiment, I consider the baptism of their *children* as inseparable from their *own*. These constitute an essential part of every *nation*. Their tuition in christianity did not require their previous *consent*; and it was, at the same time, sufficiently important to demand *so* solemn a pledge for its fulfilment. By baptizing their *children*, the converts engaged equally for *their* tuition, as for their *own*; and their teachers became equally pledged to promote it. There

was no occasion to *specify* children, as objects of tuition; they were naturally so; they had been such in every dispensation of God's revealed will; and if their *exclusion* had been designed, it must have been distinctly *prescribed*. The whole tenor of the apostolic history *implies* (for it was not necessary to *record*) the practice. The earliest traces of ecclesiastical history demonstrate its universality. It was perfectly consistent with the *immediate* baptism of all "who received the word with gladness;" for adults, as well as infants, were baptized as a pledge of their *subsequent* tuition; and no otherwise, in consequence of *previous* instruction, than that this was indispensable, to dispose them to be baptized. On the other hand, if the previous formation of a complete christian character be insisted on as a requisite for adult baptism, though it cannot subvert the positive evidences of infant baptism, it must, in my apprehension, render it an *anomaly* in the religion of Christ.

If these promises be allowed, I conceive them to be decisive of the scripture requisites for admission to the **Lord's Supper**: expressly, concerning baptized adults; and implicitly, respecting those who have been baptized in infancy. All baptized adults undoubtedly partook of the Lord's Supper; which seems, originally, to have been administered as often as they assembled for christian worship. I apprehend, therefore, that, as soon as baptized children discovered capacity for comprehending that Jesus Christ is the Son of God, and that he died for sinners, on their declaration of such a belief, they would likewise be admitted to the Lord's Supper. It was certainly, in the third century, administered to them before they could *speak*: but this absurdity arose from a

notion, which then commonly prevailed, that their participation of both these institutions was indispensable to their salvation. The children of Jewish converts would be likely to partake of the Lord's Supper at the same age as they first attended the Passover; that is, when twelve years old. I suppose no age to have been fixed for their admission, their capacities and dispositions being always greatly diversified. I am not aware that scripture distinguishes between commands of Christ, as to our ground of obedience. To partake of the Lord's Supper appears to me no less obligatory, than to offer prayer and praise; and to require no other capacity or disposition in the participant. The earlier every christian habit can be *rationally* formed, the more steadfast a religious profession is likely to prove.

Such are my views of the scripture-requisites for Baptism and the Lord's Supper; which, as external institutions, are naturally connected with the outward profession and conduct. The state of the human mind, farther than as *thereby* intimated, can be known only to God. All human *tests* are continually "found wanting." I am far from presuming that there is nothing erreneous in what I have stated: but I am not aware that any part of the reasoning is inconclusive, or inconsistent with any other part of it. I feel, however, so much diffidence on points (though clear in my own judgment) that differ from prevailing opinions of wise and pious men, that I should have been unlikely to obtrude these sentiments on the public, but for the sake of the heathen world, which *can* receive christianity from us only as *we* have retained it. When I compare the state of the converts at Jerusalem (as above-cited) with

the equally numerous converts at TAHEITE, and reflect, that the latter, though stedfast in *doctrine* and in *prayer*, neither have fellowship in *breaking of bread*, nor have been *baptized* in Christ's name, I cannot but ask, "Is there not a cause?"

I am your cordial well-wisher
and servant for Christ's sake,
SAMUEL GREATHEED.

ON MISSIONS; ADDRESSED TO
THOSE WHO HAVE HITHER-
TO BEEN INDISPOSED TO EN-
COURAGE SUCH EXERTIONS.

To the Editors.

As at the present season of the year, the attention of the public is especially called to christian exertions; perhaps you may think the following remarks not unworthy a place in your Magazine. "THEN they said one to another, we do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household."—2 Kings vii. 9.

In this manner did "four leprous men" deliberate and resolve after having satisfied their own immediate wants in the Syrian camp; and in this manner we ought to feel and act in behalf of the heathen "household" of the King of kings; now that we have bread enough, and to spare, while they perish with hunger.

The passage above quoted refers to that crisis in the history of Israel, when Samaria was the seat of famine, and besieged by the army of Benhadad. One specimen of the distress and desperation which prevailed in the city, will be more than sufficient to bring before you all the horrors of that period; and to awaken all your sympathy. A mother who had boiled and shared her infant son with another woman, who was also a mother, came to the king, com-

plaining that she had hidden her son: as if it had been a crime to withheld him from the cauldron; as if humanity were felony by the laws of famine. Shocked and agonized by such heart-rending appeals, *Jehoram* rashly charged upon *Elisha* the calamities of the nation; threatening immediate vengeance against the prophet. In this temper the king dispatched an assassin to *Elisha*'s house; but he, instead of executing his sanguinary commission, returned with the news of approaching relief. "Elisha said, hear ye the word of the Lord; *Thus saith the Lord*, 'to morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.'" Such an assurance on such an authority ought to have silenced every fear, and made all the court stand still and see the salvation of the Lord: it was neither remote nor equivocal, neither scanty nor uncertain. But courtiers in general believe no more than their master seems inclined to admit: the king had just said, "Why should I wait for the Lord any longer?"— "Then a lord, on whose hand the king leaned," answered with a contemptuous sneer, "Behold, if the Lord would make windows in heaven, might this thing be?" The taunt was fatal; that moment a prophetic thunder broke on the sycophant's ear: *Elisha* said, "Behold, thou shalt see it with thine eyes, but shall not eat thereof." Thus the interview closed; *Jehoram* departing to ponder upon the promise, and the courtier to digest the threatening.

During all that day things went on as usual: an ass's head continued to be sold for eighty pieces of silver: the sucking child poured out its soul in its mother's bosom: the virgins swooned in the streets, and the skin of all was black because of

the terrible famine. Night came, but no window was opened in heaven, no waggons laden with corn approached the gate of Samaria: all things continued dark and desperate throughout the city. But at that moment God was terrifying and dispersing the camp of Benhadad: the army fled, leaving behind them the whole of their stores. This vast spoil was what the four lepers found, and in the true spirit of *selfishness*, they first regaled and then enriched themselves, before the wants of their townsmen were recollected. Fear, however, overcame selfishness at last, and they adopted the resolution of the text, to "tell the king's household." The result was as the prophet foretold; the corn was brought to the city, and the scoffing nobleman trampled to death. Now the leading agents in this transaction appear to me fair representatives of the friends and enemies of missions: Elisha's confidence, Jehoram's despair, the nobleman's sneers, and the lepers' sympathy, have each their parallel in reference to christian missions.

I. Samaria, groaning under the horrors of famine, is an affecting emblem of the nations in which there is a famine of the bread of life.

And such moral *Samarias* are innumerable in the world: millions of our fellow immortals are perishing for lack of knowledge. Ignorant of the true God, the fairest portions of the globe are disfigured by idols, as disgusting as they are dumb, as stern as they are stupid. The sun, moon, and stars, those lofty and luminous objects of ancient idolatry, are rational and refined in comparison with such demons as *Juggernaut*, *Baal*, and *Brahma*, for there is not an idol in Asia or Africa, which is not the emblem of lust or blood, a deification of the worst passions of the worst men.

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This may seem at first a sweeping charge, because to us it is almost inconceivable, that such monsters as *Moloch* and *Seeva* can become objects of popular worship; and yet, in the country we inhabit, *Thor* and *Woden* held their place and their popularity for ages, even though their priests demanded infancy and virginity as sacrificial victims. The soldiers of Julius Caesar, although they had come from the chief seat and shrine of idolatry to invade Britain, shuddered when they beheld the fell aspect and savage rites of Druidism: though "men of war from their youth," their hearts sickened on our shores. And in proof of what I have asserted respecting the hideous gods of the heathen, I appeal to the *rites* by which they are worshipped and propitiated. If the festival open by scattering flowers, and embalming the air with incense, it closes with the frantic dance of licentiousness, or the lingering death of human victims: if the ceremony began with the chaunt and chime of sweet music, it ends with the savage yell of madness: if the procession, like an imposing vision, move among woods and waters, before it stop, the waters run *blood*, and the woods are stripped to furnish bamboos and faggots for the sanguinary crowd. Well saith the scriptures, "that the dark places of the earth are full of the habitations of cruelty!" Now, you shuddered at the famine of Samaria, your hearts ached, your memory turned with horror from the idea of the living feeding on the dead; and shall we feel for those who have been nearly 3000 years in their graves, and not feel for those whom a spiritual famine renders desperate. At this moment, while we are enjoying all the charities of social life, and the charms of a mild religion, *mothers* glut the vultures of Congo to 2 P.M. on the 17th inst. 1819.

with their babes; *fathers* plunge their first-born in the Ganges; *children* bind their living mothers to the pile of their dead fathers; kindle and fan the furnace, break the arms that nursed them, and abandon their aged relatives to the eagle and the alligator. But view the heathen even in their "best estate:" keep out of sight, if you will, these horrors; and, instead of their *death*, contemplate their *life*. Now, were there no carnivals of blood, no festivals of lust, no frantic orgies in dark temples and deep woods, still their *home* has none of the charms which adorn and endear ours: friendship does not rest upon principle, nor love upon excellence. Youth is without generosity, and age without veneration: and must this state of things be as lasting as it is alarming? Has no prophet spoken of better days to come for the famished Samaria? Consider,

II. Elisha, and his prophecy, as the representatives of all who have foretold the eventual conversion of the heathen.

To the king and to the elders of Israel, when abandoning themselves to absolute despair, Elisha said, upon the authority of God, "a measure of fine flour shall be," &c. Now this assurance was given when there was not one symptom of approaching relief,—when there was no sign of Benhadad's raising the siege, and no known quarter for supplies to come from. God had promised, and that was *all* they had to depend on. And you will say, that was enough; "seeing God is not a man, that he should lie, or the son of man, that he should repent." Abide, then, by this principle of your's; apply it as fully to the case of the heathen as to the case of Samaria, and it will be easy to prove the event equally certain. The God who spoke concerning Samaria has pledged himself, "that the knowledge of

the Lord shall cover the earth:" has sworn, "that every knee shall bow to Christ;" and these promises, if they do not fix the exact time, place the event beyond all doubt, and upon the very ground on which the coming of Christ once rested, and on which rests all that we anticipate beyond the grave. Indeed, the gathering of all nations to the fold of Christ, is as certain as the gathering of all men to the judgment-seat of Christ: probabilities and peradventures are altogether out of the question; for the eventual burning of the world is not a whit more sure than the eventual conversion of the world.

Here, then, I take my stand upon the veracity of an immutable God; and, from the mount of prophecy, survey the whole valley of vision, as it stretches, in haggard misery, from pole to pole. CHINA, thy pagodas shall one day fall upon the heads of Fo and Confucius! PERSIA, thy temples of the sun shall be illuminated by the Sun of Righteousness! TURKEY, thy mosques and minarets shall drop the crescent for the cross! AFRICA, thy bloody altars shall give place to the simple table of the Lord! INDIA, thy funeral piles shall be quenched, thy castes abolished, thy dungeon-temples abandoned, thy Juggernaut crushed beneath the wheels of his infernal car; and in the gate of *every* moral Samaria, the bread of life shall be sold, "without money, and without price;" "for the mouth of the Lord hath spoken it." Consider,

III. The despairing king and the sneering nobleman, as the representatives of those who question the success of missions.

Jeheram said, "Behold, this evil is of the Lord," &c.; and, in similar terms, we are told, by some, that the attempt to evangelize the world is hopeless, because the habits of idolatry are

so inveterate and confirmed; because superstition is so intrenched in power, and interwoven with state policy; because such an enterprise may interfere with the government of India, and stir up the slaves in our colonies; and, besides, God has left the heathen so long, that it seems unlikely that this should be "the set time" to favour them. Thus the Jehorams argue; and, by separating the event from prophecy, make it a question of mere human calculation, subject to every will *but* that of God: a plain proof that the argument is fallacious.

Another class are fitly represented by the sycophant lord: "if windows were made in heaven, might this thing be?" "if your missionaries could perform miracles, they might have some chance of success; but praying and preaching will prove but dull work among people who love dancing and pageantry. Besides, how are your missionaries to obtain protection abroad? It is not likely that the British government will risk their trade or their dominion for religion." Thus the scoffers argue; and the *secret* of their cavils is this: they suspect that their *craft is in danger*. Now to every solid objection, we allow all its weight, and are fully aware that our missionaries have to grapple with policy in all its forms, with prejudice in all its strength. But if the shields of the mighty are against them, the shield of Omnipotence is for them; and we oppose to the edicts and arms of kings and priests, the promise and oath of God. He is pledged: in vain, therefore, do "the heathen rage, and the people imagine a vain thing." Consider,

IV. The conduct of the four lepers as an example for our imitation: "tell the king's household."

We have copied them in the *selfish* part of their conduct, by eating of the bread of life, and drinking of the cup of salvation, as if there had been no famishing Samarias on the earth. Britain slumbered for ages on the oars of the ark of mercy; but, of late, we have bethought ourselves, and remembered, that, in "a day of good tidings," it is criminal to "hold our peace." We now dread "mischief" from silence, and the cry, "now, therefore, come, that we may go and tell the king's household," sounds from city to city, and from church to church, throughout the empire. This is as it should be,—for we are *LEPERS*, in a spiritual sense; and whether cured, or expecting to be so, by the Saviour, it becomes us to spread his gospel: some from *gratitude*, others from *hope*. And "this is a day of good tidings:" we have every facility, every encouragement. Kings are our nursing fathers, and queens our nursing mothers. All things are *OUR'S*; whether Paul, or Apollos, or Cephas, or the world, or Christ; all are *OUR'S*." Already the South Sea Islands are parts of Christendom; and the future edicts from the throne of *Tahite* will run, like British proclamations, "Pomarre, by the grace of God, king."

To conclude:—we know not whom we may set next to, at "the marriage-supper of the Lamb;" we know not who may be our companions in the mansions of glory. Let us, therefore, take care, that there shall be no one from the East, the West, the North, or the South, for whom we have done nothing; for, I should think, that it would create a blush of shame even in heaven, were we to meet with any of the present generation for whom we had neither prayed nor contributed.

L. P. R.

POETRY.

Lines to the Memory of EDWARD WILLIAMS, D. D. late Principal of the Independent College, Rotherham.

Ye friends of virtue, geniis, truth divine,
Why should the duty and the task be mine,
When WILLIAMS dies, to pay the tribute due,
Declare his worth, his tomb with tears bedew?
Not born to breathe in heavenly numbers sweet,
In vain I hope to bring an offering meet;
Yet when a father's name remains unsung,
Affection moves me, and inspires my tongue.
The mem'ry of the just is bless'd to men;
And thus, when dead, they speak and live again.
How oft that voice I hear, that form I see,—
The honour'd man that once instructed me!

As Samuel, in Ramah's meadows fair,
Fill'd and adorn'd the grave professor's chair;
Or as Elijah, in the ways of truth,
Train'd up for God the pious Hebrew youth;
So Williams o'er the prophets' sons was own'd,
Sent as a teacher, and his labours crown'd.
Through him our churches have been blest with guides,
In whom their tutor's spirit still resides.
The peace of Zion, they were taught to seek;
Reprove with boldness, but in spirit meek;—
To watch for souls, while they with fervour preach;
And still enforce by practice all they teach.

While labouring to promote the public good,
He sought the honour and the praise of God.
His piercing mind, instructed from above,
Directed by a heart inflamed with love,
Caused light on awful mysteries to shine,
And justified the government divine.*
He saw no evil could from God proceed;—
That sin is only suffer'd, not decree'd:—
That, while the human will is wholly free,
The heart is subject to divine decree:—
That, as created things to nothing tend;‡
Man's virtue must on sovereign grace depend:
And hence, when left to nature's common fate,§
The seat of thought becomes degenerate;||
The will obeys the yielding power ¶ within,
Decides in weakness, and gives birth to sin.**
So darkness comes through absence of the light;
The Sun goes down, and leaves the world in night.

How bless'd the seat of science he adorn'd,
Where truth's DEFENCE ¶ was by his wisdom formed!
Led by his ardour to the dubious field,
He sweetly forced the mitred foe to yield.

* Particularly in his "Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace."

† Or disposition, by which the will is invariably determined in its choice.

‡ By virtue of the creature's passive power; or, in other words, its want of self-sufficiency, which is the true cause and reason of dependance on the preserving power of God.

§ To decay, deteriorate, or fail in respect of positive goodness, if not preserved.

¶ Neither morally good, nor morally evil, as the heart or disposition must necessarily have been previous to the first transgression; for there could be no moral evil prior to the approbation and consent of the will; and a will, under the influence of a virtuous disposition, could have made no other than a virtuous choice.

|| Passive power, or tendency to defection, as explained above.

** See the Notes to a Sermon on Predestination to Life, in which the Origin of Moral Evil is briefly explained.

† Defence of Modern Calvinism, in answer to the Bishop of Lincoln.

If WHITBY's Points and FLETCHER's Checks gave way,
Could TOMLINE's weapons more avail than they?
The rash *Refuter* must refuted be,
And CALVIN shine in certain victory.
What need I mention straying BOOTH, who lost
His way to Zion on the Jordan's Coast;
Mistook the *Prophet* for a christian guide,
And trode the desert by his hairy side?
Bewilder'd by the *Jew*, he roam'd about,
Till, from confusion, Williams brought him out;*
Presented to his view, in clearest light,
The due observance of a *christian* rite;
And call'd on Abr'am's sons, with one accord,
Like him to give their offspring to the Lord.

But now the fight is fought, the race is run;
Faith's work is o'er, and love's sweet labour done.
Hope's patience lasted till the hour of death,
And only yielded with his parting breath.
The thoughtful head, the hand that wrote so long,
The heart, once warm, the once instructive tongue,
Now sweetly rest within the hallow'd tomb,
And wait the solemn hour when Christ shall come.
Hail, happy spirit! safely lodg'd above;
To thee we give the token of our love.
While on that marble † we inscribe thy name,
Eternal be thy well-deserved fame.
Thy labours still the pulpit shall adorn,
And give new light to thousands yet unborn.
Thine image still remains within our breast,
And shall remain until with thee we rest.
And while, by faith, thy happiness we see,
Our souls desire the mind that was in thee.

Haverfordwest.

J. B.

* Antipedobaptism examined, vol. i. page 112--119.

† Alluding to a Monument, erected in the Chapel at 'Masbro', at the joint expense of those Ministers who received their education under him.

REVIEW OF BOOKS.

MISSIONARY JOURNEYS AND LABOURS IN THE HIGHLANDS OF SCOTLAND.

1. *Letters on the State of Religion in some Parts of the Highlands of Scotland.* Glasgow, 1818.

2. *A Brief Account of a Tour in the Highlands of Perthshire, July, 1818, by John Brown, Minister of the Gospel, Whitburn.* Edinburgh, 1818.

3. *Notes of an Excursion into the Highlands of Scotland, in the Autumn of 1818.* by John Brown, Minister of the Associate Congregation, Biggar. Edinburgh, 1819.

WHY devote so much of your property and attention to the heathens of Africa and China, while so many heathen are perishing and neglected at home? is an objection frequently started against foreign missions. We are satisfied that the persons who attend most zealously and conscientiously to the affairs of those who are destitute of salvation at a distance, are not the persons who are most guilty of neglecting their neigh-

hours. We do not think that more is done for heathen and unenlightened nations than ought to be done. We know that it is much easier to unite men about distant objects than about those which are near; and that many objections exist against co-operation for the salvation of our countrymen, which do not militate against exertions for the diffusion of the gospel abroad. We are aware that many who are friendly to the one, are not only cold, but hostile to the other; and that from the quarter in which the greatest worldly means of support exist, little or nothing is to be expected.

We must express our growing conviction, that something more than has yet been attempted, should be done for the salvation of our countrymen in distant parts of our native land, notwithstanding the difficulties and hostility which are to be encountered. It is our duty "to cut off occasion, from those who seek occasion against us," as far as we can; and by zealous and combined

exertions to show that we are not deaf to the distressing circumstances of many, who, as attached to the same soil and the same government, have peculiar claims on our christian regards.

We are glad of the opportunity afforded us by the tracts at the head of this article, to call the attention of our readers to the condition of the Highlands of Scotland. The author of the first letter is William M'Gavin, Esq. an enlightened and highly respectable merchant in Glasgow, and a deacon of the Independent Church under Mr. Greenville Ewing. He made two excursions into the Highlands, one in company with some christian friends, the other along with his pastor: on both occasions preaching, conversing with the people, and dispersing religious tracts as extensively as possible. The other two are by the Messrs. Brown, father and son,—men no less distinguished for their genuine piety and good sense, than for their christian zeal and enlightened liberality. In all the pamphlets we discover the same christian spirit, the same honest simplicity and catholic love. They do not enter at large into the moral and spiritual condition of the Highlands; nor do they relate to the most destitute parts of them: but they tell us what the authors saw, and heard, and did. The impression made on the minds of the travellers was that much remained to be done, and that something ought to be attempted without delay. The same impression has been made on us from the perusal of their pages; and we trust the period is not distant when an effectual effort will be made to deliver our Celtic population from a spiritual wretchedness infinitely more dreadful than their temporal circumstances, deplorable as these really are.

The Highlands and Islands of Scotland contain a population of nearly *four hundred thousand* persons; a large proportion of whom can derive no benefit from any religious instruction except in their native tongue. Till within the period of the British and Foreign Bible Society's exertions, the scriptures, though they had been translated and printed sometime before, were not within the reach of a poor Highlander's purse; so that not one in fifty, or a hundred, was in possession of the sacred volume in a language which he could read. The capacity of reading was indeed as scanty as the Bible. The parochial and other schools were so thinly scattered, that, had they been ever so well administered, which was often far from being the case, the bulk of the population could derive no benefit from them. This evil is gradually wearing away by the enlightened and persevering labours of the

Gaelic School Society, whose itinerant schools will ultimately enlighten the darkest recesses of this rugged region. The greater part of the parishes are disproportionately large. Many of them are *twenty, thirty, forty*, and some of them even *sixty* miles long; besides including several islands, or being divided by almost impassable mountains, rapid rivers, or dangerous arms of the sea. Over this extent of surface perhaps not more than two or three thousand persons are scattered. With the church often at one end of the parish, what can a single clergyman do in such circumstances? Did he possess the zeal of an apostle, and the strength of Sampson, he could not sustain the labours incident to such a cure. Were all the Highland parishes, however, supplied with men of apostolic zeal and apostolic sentiments, this state of the people would be the less deplorable. But it is a fact that cannot be concealed, that ought not to be denied, that a very large proportion of them are men of an opposite description, far removed from observation, without much either to excite their fears or their desires, they are often ignorant, and careless, and frequently immoral. "Allowing the ecclesiastical parochial establishment," says Mr. M'Gavin, "all the advantage that it can reasonably claim, and admitting all the good that it may have done in different parts of the country, it must be allowed to have been deplorably inefficient with regard to the conversion of the people in the Highlands to the faith of the gospel. Many of the ministers in large parishes do not exercise becoming zeal and diligence in preaching. The really faithful among them know this, and I believe deplore it most." page 18. "If the established church would attend to her proper vocation," says Mr. Brown, jun., "and instead of doing all in her power to check the zeal and limit the usefulness of those whose hearts beat warm to the eternal interests of Caledonia, honestly exert herself in the way of affording to the Highlanders the blessing of an efficient gospel ministry, suited to their local circumstances, I should be the last to advise interference, and should even deprecate exceedingly the exertions of other denominations, as, in the peculiar circumstances of the Highlands, calculated to do more harm than good. But as there is no probability of deliverance from this quarter, are we therefore to do nothing?" page 86. The encouragement afforded by the church of Scotland to faithful men to labour for the welfare of their countrymen, may be ascertained from the rescript of the General Assembly in the case of the Rev. Mr. M' Donald, inserted in our last volume, page 300.

Besides the inefficiency and often unsuitableness of the established clergy, another cause of the low estate of religion in the Highlands is to be found in the small number of Dissenters that are scattered over them. These are almost entirely Independents and Baptists; and to their credit it must be said they have not been indifferent to the best interests of their fellow-men. The Messrs. Browns, much to the honour of their liberality, bear ample testimony to the characters, zeal, and disinterestedness of the few individuals of these persuasions whom they found labouring amidst many hardships and privations. Mr. Brown, sen. declares, "The more I was with Mr. Kennedy, (the Independent minister of Aberfeldy,) the more highly was I disposed to esteem him, as a pious man, and a faithful minister. He has occasionally itinerated extensively in the Highlands, and is unremitting in his exertions to spread the gospel in his own immediate neighbourhood. The people under his care seem a most respectable body of christian professors. In the village of Aberfeldy, Mr. Tilloch, a Baptist preacher, resides, who is pastor of a small church there, and who spends much of his time in missionary exertions in the remoter and more destitute parts of the Highlands, under the patronage of a number of Baptist churches," page 12. "The Independents and Baptists," says Mr. Brown, jun., "comparatively small religious bodies, have, by making exertions on a limited scale, and most unostentatiously, read a humbling and yet exciting lesson to their more numerous brethren of the Presbyterian persuasion. They have done well, and it is to be hoped that their zeal will provoke very many." page 82. In looking at a report lately published by a society in Paisley, for the diffusion of the gospel in the Highlands, consisting, we believe, mostly of Presbyterians; we were struck by observing that almost all the instruments they had been able to procure were Independents.

Without stopping at present to inquire into the cause of this circumstance, we proceed to observe, how little these bodies are able to do: without aid from their brethren at a distance, (an aid which we know has pressed, and still presses heavily, on the Scots Independent churches,) the labours of these Highland brethren must long since have terminated. The state of the country is wretchedly poor. It is impossible for any individual to exist on the bounty of a Highland society; so that without foreign aid the Highlands must remain destitute of the gospel. Dissenters, especially Independents, have often been reproached because they have set up churches in large towns,

where the gospel was preached before, and not gone to parts of the country where it was wanted. Independents, without conceding their right to plant churches on their own principles in any place, may meet this, by asserting that they have gone to the most destitute and wretched corners in the land; and that, were it not for the support of their churches in the large towns, the inhabitants of these dark places would be allowed to perish for lack of knowledge, for any thing these cold, frowning objectors would do, either by themselves, or in connexion with others, to relieve them.

Were the Dissenters more numerous in the Highlands, the state of the church would be improved, as well as the interests of religion promoted among themselves. By Dissenters, almost entirely, have exertions been made for the benefit of their countrymen, and to them we must look for cordial and effective support in this interesting work. We surely need not point out the claims which our countrymen, in all cases, have upon our christian compassion. But the hardy sons of the north have a peculiar right to our sympathy: they have often fought our battles, and bled and died in defending our cause: they have been often injured, and much neglected: they are poor, and much despised: but they are men entitled to our philanthropy: they are countrymen, and call for our patriotism: they are sinners, and demand our christianity. Their aspect may seem dark and lowering, but they possess all the sensibilities of our nature, and if they are fierce in ire, they are no less warm in love. They court attention by their readiness and anxiety to hear, and from the impressions recently made in certain districts, the faithful labourer has the ampiest ground to hope for a reward. The following paragraph from the notes of Mr. Brown, relating to what took place about two years ago in Glenlyon, is particularly deserving of attention.

"It is now pretty generally among that class who take an interest in such subjects, that Glenlyon was lately the scene of what unhappily we must call an uncommon phenomenon; a very general and deep concern respecting the interests of the soul, and the realities of eternity. The inhabitants of this glen were, till within a very short period, not more distinguished for their attention to religion than their neighbours. They were for the most part in easy circumstances, and the generality 'walked according to the course of this world, fulfilling the desires of the flesh and of the mind.' From the great rise in their rents, accompanied by a great fall in the price of live stock, and a succession of unpropitious seasons, their worldly circumstances have in very many cases un-

dergone a sad reverse. Whether these external calamities were blessed, as the means of producing serious consideration, I know not, but it is certain, that just at the time they were beginning to press heavily upon them, the first symptoms of remarkable religious concern began to show themselves. 'God brought them into the wilderness and spoke to their heart.' About two years ago, during the disastrous harvest of 1816, the Rev. Mr. M' Donald, of Urquhart, preached in the glen, with the consent of the minister of Tootingal, of whose parish it forms a considerable part. His text was *Isaiah liv. 5.* 'Thy Maker is thy husband.' From the account I got of it from a judicious hearer, the sermon delivered seems to have been remarkable, chiefly for a plain, honest, and earnest exhibition of the great pecularities of the evangelical system. A most uncommon impression was produced; the word of the Lord had free course and was glorified; and the gospel was preached with the Holy Ghost sent down from Heaven. The deepest seriousness seemed to prevail throughout the congregation, and some, under the influence of intense alarm, began to weep aloud. The concern increased; Mr. Kennedy, of Aberfeldy, understanding the state of matters, came to the glen, and spent three weeks among the people, preaching generally twice every day, and conversing in private with those under religious impressions. The subjects of his discourses on this interesting occasion, of which, at my request, he gave me an account, seemed selected with much judgment, and naturally led to a full development of all the peculiarities of 'the glorious gospel of the blessed God.' As the harvest of 1816 was late, the meetings for sermon often took place in the evening, after the labours of the day; and as no house in the glen could contain the multitudes who eagerly crowded to hear the words of eternal life, they were accustomed to assemble in a wood, with lights suspended upon the trees, in a remarkably sheltered situation, where, on this occasion, 'nature ministered to grace'; there, night after night, did the indefatigable preachers address large and strongly impressed audiences; the hearers were not unfrequently generally melted into tears, and the preacher sometimes obliged to pause and weep with them. Two circumstances mentioned by Mr. Kennedy seem to me worthy of being noticed. The first, that he had preached to other congregations materially the same sermons, without their producing apparently any effect; and the second, that the greatest impression was made, not by the more alarming truths of revelation, but by the touching declarations of the gospel, respecting the love of God, and of his Son, as manifested in the incarnation and atonement. The more he spoke of this, the more bitterly did his hearers weep. No convulsive bodily affection appeared, nothing but what was the natural consequence of a strong conviction of the reality of things unseen and eternal. Mr. Kennedy's health suffered materially from these exertions; yet, in the same cause, where is the good minister of Christ Jesus, who would not gladly make a similar sacrifice? In 'seeing the travail of the Redeemer's soul,'

there is even here a rich recompence for every toil; and 'when the Chief Shepherd shall appear,' the 'unfading crown of righteousness' shall prove to the whole intelligent creation, that 'he who winneth souls,' at whatever expense, 'is wise.' " page 46—50.

It is truly gratifying to know that by far the greater part of those who received religious impressions have held on their way, and are still proving the genuineness of their faith by a conduct becoming their profession. These, however, as at the beginning, and as in all similar circumstances, the reception of the gospel was sometimes attended with division and opposition. The following anecdote, from humble life, is at once an illustration of this, and a fine example of christian meekness, and of the success which often attends it.

"The wife of a man who had become decidedly serious, after trying many a scheme, to induce him to give up with his new pursuits, told him, that if he did not give over running after the Missionaries, (a name given often to serious ministers of different denominations, though most frequently to the Independents,* she would certainly leave him. Finding that he continued obstinate, she one day sent for him from the harvest-field, and informed him, that she was about to carry her threat immediately into execution; and that, before she left the house, she wished some articles divided, to prevent future disputes. She first produced a web of linen, which she insisted on being halved. 'No, no,' said the husband, 'you have been upon the whole a good wife to me. If you will leave me, though the thought makes my heart sore, you must take the whole with you; you well deserve it all.' The same answer was given to a similar proposal respecting some other articles. At last said the wife, 'So you wish me to leave you?' 'Far from that,' said the husband, 'I would do any thing but sin, to make you stay; but if you will go, I wish you to go in comfort.' 'Then,' said she, overcome by his considerate kindness, 'I will never leave you.' Whether 'the believing husband' was honoured to save the unbelieving wife, I know not; but certainly his conduct is a fine illustration of the power of christianity, in refining and humanizing the heart and manners, and a powerful enforcement of the divine injunction, 'Resist not evil; be not overcome of evil, but overcome evil with good.' To professors of christianity placed in circumstances in any degree similar, the story is full of instruction. The moral is not far to seek; but lest it should be overlooked, I subjoin it;—'Go thou, and do likewise.' " p. 62, 63.

Had the scenes and circumstances

* This circumstance is, we think, a strong proof that the independents have not confined their labours to the large towns of Scotland. A popular designation is commonly descriptive of some leading features.

above-noticed, come under the observation of a Legh Richmond, we should have had a Glenlyon narrative, that would have resounded from the mountains of Perthshire to the Land's End. His poetical imagination and graphic description would have clothed it with that adorning, which would have gained it access to many a circle where the naked facts would produce but little interest. For our own part, we are infinitely charmed with the christian simplicity which has accompanied the whole of this affair. The glory has been given to him to whom it is due, and to him we would join in ascribing it.

In Mr. Brown's "Notes," he again and again justifies the Independents and Baptists of the North from the charge which is frequently preferred against them, as being more anxious to proselyte men to a party than to make them christians; and that their Itinerants are a set of ignorant enthusiasts. As Mr. Brown belongs to a different denomination himself, his testimony is entitled to the more regard. Those who are accustomed to hear how zealous and faithful men are often abused and misrepresented, will pay but little attention to such calumnies; but they serve their purpose with men of party principles, and with the ignorant and indifferent of all denominations.

Mr. Brown hints at the importance of establishing a society for promoting an extensive system of itinerancy through the Highlands and Islands. No other mode of evangelizing them can ever succeed. From the nature of the country, and the thinness of the population, though the whole of last year's parliamentary grant were expended in building churches in the Highlands of Scotland, if the clergymen placed in them became fixtures, still a large portion of the people would remain destitute of the means of grace. They cannot come to the gospel, in any great numbers, stately; it must, therefore, be carried to them. Twenty men of God, acquainted with the language and manners of the people, and capable of enduring the fatigues of travelling, would do more to enlighten this region than a hundred clergymen who sit down contented with the enjoyment of a benefice, and the regular routine of official duty.

"I can see no plausible objection," says Mr. Brown, jun. "to the scheme of establishing a regular system of evangelical itinerancy in the North, except that it might have a hostile influence on the interests of the ecclesiastical establishment. I am an honest friend to the political constitution and established government of my country; and though not in established communion, I am not conscious of any feeling of hostility to that form of christian profession which has

received the approving sanction of the 'higher powers.' Belonging to a christian society, whose symbolical books are the same as those of the establishment, and who follow the same form of discipline and church order, like the most of my brethren, I have a feeling of filial regard for a church which our forefathers, even when driven from her communion, loved to call mother; and some of my most valued friends are among her members and her ministers. But are the thousands, and the tens of thousands, who are not, who cannot be instructed in parish churches in the North, to be left to perish in immorality, because, should they be furnished with the means of religious knowledge, perhaps some of the hundreds who attend parochial places of worship, may be tempted to desert the established minister? If he is what he ought to be, he has nothing to fear from such itinerants as we propose to send out; if he is not, the sooner his people can find more wholesome instruction, so much the better. Shall the fear of losing a few adherents of a Protestant establishment, by sending into the North Protestant missionaries, induce us to look patiently on, while the emissaries of Rome are daily making proselytes of our neglected countrymen?

"Are we to allow generation after generation to pass into eternity, 'without God, and without hope,' for any reason grounded on principles of worldly policy, to gain objects which terminate on this side the grave? If we do, we incur,—ah! have we not incurred, a tremendous responsibility? 'If thou forbear to deliver them that are drawn to death, and those which are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?' The facts that our countrymen in the Highlands are much in need of religious instruction, and that, in many instances, they are exceedingly anxious to obtain it, are abundantly established. Let, then, the gospel be sent to them in the way in which, from their local circumstances, it can alone be efficiently sent to them; and as to the consequences of this, let us leave them in his hands, 'of whom, and through whom, and to whom are all things.' Duty is our's; events are his. It is obviously right that the Highlanders should have the gospel preached to them; and in prosecuting the only path by which this, in the present state of things, can be accomplished, surely we cannot be wrong." pp. 84—88.

In the substance of these sentiments we most cordially concur. We give Mr. Brown full credit for his feelings toward the established church of Scotland. We, of course, cannot participate largely in his sympathies: we see no reason for any morbid delicacy in such an affair; we are certain there is none felt or exercised on the other side: the souls of men are infinitely too valuable to be bartered for respect to the opinions of either high or low churchmen, for veneration for an episcopal father or a pres-

byterian mother. The constitution of our country guards our persons, guarantees our exertions, and legalizes our churches. What, then, should deter us from vigorous exertion in the best of causes? The path to glory is the path of labour, self-denial, and suffering. Let men be found who are fit and willing to pursue this path in the Highlands, and we are sure the means of assisting them will be obtained. We take leave of the subject for the present; but with a determination to embrace the earliest opportunity of again inviting to it the attention of the religious public.

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1. *Scripture and Common Sense on the Doctrines of Regeneration and Baptism: respectfully submitted to the Consideration of all who dare believe Scripture, and who have Good Sense to respect an Appeal to Common Sense.* By the Rev. Melville Horne, Curate of St. Stephen's, Salford. Sold by Hatchard, Piccadilly; and Seeley, Fleet-street, London. Price 2s. 6d.
2. *Strictures on a Pamphlet, entitled, Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences.* By the Rev. S. Wix, A. M. F. R. S. and A. S. By the Rev. H. C. O'Donnoghue, A. M. of St. John's College, Cambridge; Chaplain to the Right Hon. Lord Viscount Mount-Earl, and to the Hon. Corporation of Trinity House. London: sold by Burton and Smith, Leadenhall-street, &c. &c.

THE events of every day tend to establish more completely the value and authority of the divine scriptures, as the only rule and standard of religious faith and practice. In proportion as the word of God becomes the ground of appeal by men holding different, and, in many instances, the most opposite sentiments, with respect to subjects and doctrines of the highest interest, in the same proportion must the foundation be shaken on which all human creeds, and articles, and formulæ, are built; and the more apparent must be their inefficacy in promoting that peace and uniformity in the bosom of the church, for which they have been so highly extolled. The schism which at present exists among the ministers and members of the establishment, seems to be rapidly extending its influence,—to be daily marking, with stronger features of disunion and hostility, the contending parties,—and to be forming a line of demarcation between those who look to the Bible, and those who regard the Prayer-Book, as the standard of their faith and practice;

and in these events every lover of the truth ought to rejoice.

In addition to the subject of baptismal regeneration, a new question has lately been brought before the attention of our English episcopalians, arising from the consideration of the expediency of a council of the church of England and the church of Rome, with a view to accommodate their religious differences, and cement them into one holy catholic church. We noticed a pamphlet in our Number for December last, written by Mr. Wix, a beneficed clergyman, recommending this subject to the dispassionate consideration of the Prince Regent, the most reverend, the right reverend, the very reverend, and the reverend of the clergy, and of all the able and willing of the laity. From what cause we shall not pretend to determine, whether from its novelty, or its practicability; but the fact is, this pamphlet has excited much attention, and been widely circulated. Mr. O'Donnoghue, an unbenediced clergyman, has at length stepped forward, to vindicate the purity, and, as far as possible, the antipapal form and spirit of his church. We have classed Mr. Horne's "Scripture and Common Sense" with Mr. O'Donnoghue's "Strictures," at the head of this article, not from any analogy between the subjects, but because they equally bear evidence to the impossibility of any solid union between truth and error, light and darkness, and to the pernicious results of the unnatural combination of human with divine authority in the government of the church. They both equally show, that all the boasts of greater unity in the church of England than among dissenters, of which, from certain quarters, we hear so much, are utterly deceptive and groundless; and they both equally serve to endear to us the blessed liberty wherewith Christ has made us free, and the peculiar advantage of having to reconcile our faith and practice with only one standard, and to bow to only one authority: while, to the evangelical clergy, both these pamphlets may evince the necessity of a visible separation, on the one hand, from men who are courting the embraces of the mother of harlots; and, on the other, from those who publicly teach and defend what Mr. Horne denominates "A SATANICAL DELUSION," and "a *serule superstition.*"

The subject of baptismal regeneration has long claimed the attention of the public; and men of eminence and ability have presented themselves as advocates and opposers. We who look to the scriptures as the *only* source and foundation of all religious faith and practice, are not much interested in

his controversy, in which, according to the views of many, the Liturgy, to be reconciled with the New Testament, must be regarded "in a diluted sense," and in which it requires "the sacrifice of private conscience," in the public discharge of its ministerial duties. The jugglery and hypocrisy involved in such proceedings we need not expose.

An appeal to *scripture and common sense* against any doctrine or usage established and ordered by the church, seems to savour highly of a *sectarian* spirit, and will probably expose its author to the suspicions and animadversions of many. The sentiments contained in the following paragraph are so just, and so much in unison with our ideas upon the subject, that we are not willing to withhold them from our readers:—

" We appeal, then, to the New Testament, and to that only, as interpreted by common sense in the fear of God; for I refuse to be tried any where, but at the judgment seat of Christ, where I ought to stand. If any clergyman or layman will be so kind as to convict me of error, I will renounce it. But then he must produce, from the New Testament, proof, that God hath promised regeneration to infant christians; or, that, without promise, he hath, in fact, bestowed it upon them; and that, not upon all, but even to one child of man. Let them, I repeat, prove infant regeneration in one instance, and I will admit it in all. One act of an immutable Being not only demonstrates his will, but fixes his nature. If God contravene the nature, spirit, and stipulations of his covenant in one case, he may do it in millions. I confidently assert, that no such proof can be adduced; and, therefore, I disbelieve it, as anti-scriptural doctrine, and dare publicly profess my contempt of it, as a servile superstition. I pretend as little to improve, as to make religion. Such as I find it in my Bible, I implicitly receive it. By God's grace, I will live and die by the Bible; but I protest against all improvement; for every improvement is a corruption." p. 23.

" Fully convinced that baptism never was designed to convey regeneration, and has no such promise, I confidently conclude no mortal ever was so regenerated. The expectation, therefore, I treat as universally vain and fallacious. I believe it was the great leading error, which first essentially corrupted christian truth, and probably will be the last, to be generally banished from the church. It strikes at every thing vital in christianity, subverts the covenant of promise, makes faith and truth of no effect, supersedes the genuine work of the Spirit, vacates the necessity of repentance and conversion to decent moralists, carnalizes religion, substitutes the form of godliness for the power of it, and has destroyed, I believe, more souls than any one single error which has been branded on the black list of heresy." p. 43.

On the conduct of ministers in the establishment, with respect to the doc-

trine of baptismal regeneration, our author thus freely animadverts:—

" It is to me most strange, that ministers, who have themselves been regenerated by faith and truth, at a mature age, should countenance *any idea* of infant regeneration. Yet is the fact unquestionable, and the explanation easy. On whatever ground it stands, infant regeneration has for many ages been assumed as a certain fact. It boasts the highest patronage. That of our own venerable Reformers has the strength of an host. If authority can sanction error, it is so old, and has been so universal, that it may well pass for truth. Sheltered by the sacredness of the baptismal font, and recommended by such authority, perplexed and bewildered as they are, they fear to impugn it; even as a Romanist is shocked at the idea of questioning the real presence in the bread and wine." p. 42.

Upon the review of this interesting controversy, which does not, from its present features, promise a speedy settlement to the satisfaction of the opposite parties, and which must, we think, sooner or later, extort from the church some specific declaration on the subject, and which will necessarily separate the orthodox from the evangelical, Mr. Horne thus expresses himself:—

" Review, under the pure light of the Bible, all the heresies which have deformed the church, and they will all be found incompatible with the leading doctrines of christianity. They never could have prevailed, had we stood on the Bible alone. But what has, in every age, given efficacy to error is his image among men—authority; bishops and clergy, listed in his cause, against the Bible. Nevertheless, inspiration tells us of *mysteries of iniquity, depths of Satan, deceptiveness of unrighteousness.*" p. 78.

We read with concern of the conscientious difficulties to which pious and excellent men, like our author, are exposed, in the discharge of their duty. We would wish to make every just and candid allowance for early prejudices and long-fostered prepossessions, but we must be allowed to think, that the evangelical clergy, who deny *in toto* the doctrine of baptismal regeneration, do act a very dishonourable, and inconsistent, and injurious part, by upholding, by their example, an error which they brand as *unscriptural*, and which they assert, is productive of *immoral* and *dangerous* consequences. " When (inquires our author) we return thanks, that it hath pleased God to regenerate this infant, not only by water, but by the Holy Ghost, how can common sense misunderstand, or criticism explain away such decisive language?" And when we behold a clergyman solemnly, in the presence of God, making use of such *decisive language*, which can neither

be altered, nor explained away, nor misunderstood, upon what principle of honour or integrity does he act, when, in his conscience, he disbelieves a doctrine so decidedly and unequivocally asserted? Mr. Horne has taken the Arminian side of the question, and has, therefore, in our opinion, who regard the Articles and Liturgy as strictly Calvinistic, subjected himself to the charge of still greater inconsistency than would attach to him, in merely opposing the doctrine of baptismal regeneration.

How men, otherwise amiable and excellent, of great knowledge and acute discernment, can submit to such ignoble fetters, when they might be free as the truth they love, or allow themselves to be blinded by such "dilated" meanings and qualified interpretations, must be contemplated with pain and surprise, by every feeling and honest mind. It requires no gift of prophecy, nor, indeed, any great knowledge of human policy, or the human heart, to foresee the enactment of some test, which shall bring this dispute to a decided issue. We do not think the day far distant when the dominant party in the church will deem it necessary to guard against the inroads of *schism*, and the spread of what she deems *heresy*, by some act, which, like that of Bartholomew-day, shall cast these evangelicals from her bosom; who, as men eminently pious, and good, and useful, will be affectionately received by all who love the Lord Jesus Christ in sincerity and in truth.

We are decidedly at issue with Mr. O'Donnoghue, when, in his preface to his "Strictures" on Mr. Wix's "Reflections," he asserts, "that there is reason to believe, and believing to rejoice, that at no period since the Reformation, have the people of England been more decidedly impressed with a conviction of the errors, absurdities, and blasphemies of popery." If such be the convictions of the people of England, it must refer to what he calls "the sectarian population," not the convictions of their ecclesiastical and civil rulers, and governors, and the great mass of the people under their instruction. Of their sentiments upon this subject, if any conclusion may be drawn from the objects they have perseveringly pursued and accomplished, in the restoration of the papal power, the terrors of the inquisition, and the dominion and extension of priestcraft and delusion, we cannot but infer, that they are far from regarding the errors, absurdities, and blasphemies of popery in that just and scriptural light in which they were condemned by the leaders of the Reformation.

We highly approve of most of the sen-

timents avowed by Mr. O'Donnoghue in this pamphlet. We consider him, however, as delineating the views and feelings of but very small minority in his church; for we are persuaded, that if it were proposed to the hierarchy, to the most reverend, and the reverend of the clergy, to return either to the purity and simplicity of the primitive and apostolic age, or to the bosom of the holy catholic and apostolic church, there are but few who would not embrace Mr. Wix's proposal. Of the severity with which this gentleman is treated by his brother clergyman, the following is one specimen which occurs, out of many, in these strictures.

"It required, therefore, no small portion of temerity, as well as contempt of public opinion, if not, dereliction of professional duty, for a clergyman of the church of England to profess himself the champion of the whore of Babylon, and to attempt to lull asleep the vigilance, watchfulness, and consciences of his reverend brethren and ecclesiastical rulers,—by softening down her follies, and caricaturing his own community. Indeed, so absurd and wicked does the attempt appear, that, but for the publication of Mr. Wix's 'Reflections,' it would still have been deemed an almost impossibility to find a clergyman either so weak or so treacherous, as to make the attempt. Our feelings of disgust at such conduct will be abundantly increased and confirmed, when we reflect that this attempt is made, and announced to the world, as emanating from tender solicitude for the interests and welfare of our church establishment; which, it appears, is more endangered by the diffusion of the holy scriptures, and by the zealous labours of various societies to evangelize the world, than by the progress of the erroneous and damnable doctrines of popery; and between which and the Roman catholic church, it is asserted, a more close resemblance already subsists, and a more close alliance ought yet to be formed, than between us and other bodies of christians. Now, not to say, how unfortunately we thus concede to dissenters the validity and force of one of their chief objections to the church of England; is not, I ask, the attempt to prove this supposed similarity and connexion, an infamous libel on the heads and hearts of the best and brightest ornaments of our common christianity? Is it not to undervalue the labours, the toils, the sufferings of the fathers of the English church? Is it not, in fact, to condemn their zeal as rashness, and their piety as enthusiasm? God forbid that England should ever know the dawn of that day, which shall find her sons unconscious of their present mercies, or which may again consign us to the ministry and care of so depraved a charon as that from which God has, with a mighty hand and outstretched arm, most mercifully delivered us." p. 5-7.

The impressions produced on the mind of Mr. O'Donnoghue, by the pomp,

pageantry, and splendour of the catholic worship, reminds us precisely of similar feelings and sentiments, when we have been present at any cathedral service, and frequently at the common service of the church, on any particular and extraordinary occasion.

" The writer of these remarks has himself been present at catholic worship ; its pomp, and pageantry, and splendour, have indeed affected his mind with feelings such as would be doubtless excited by any pompous and theatrical ceremony. — ' The majestic tones of the organ, with its exquisite modulation ; the gorgeous habiliments of the priests ; the splendour of the ceremony ; the delightful chanting of the singers ; all these added, doubtless, to impress the mind, and to awaken the passions ; and so would any other similar spectacle ;—but surely these things are not devotion, — not the heart worship which God requires. The prayers of penitence ; the tears of godly sorrow ; the humility of faith unsiegued ; the confidence of christian hope ; and the love of God shed abroad in a sinner's heart ;—these are the sweetest sounds, the most delightful sight, the most exquisite feelings, which can excite and enliven devotion. Mr. Wix must evidently have inadequate ideas of the nature of true religion itself, when he can trace its manifestation only in such devotion as he thus commands :—we hear nothing of gospel humility, godly sorrow, deep penitence, renunciation of self, and simple dependence on the free grace of God, through Jesus Christ.' " p. 29, 30.

We cannot conclude this article, without expressing our acknowledgments to the author, for the very candid and liberal language, in which, throughout the whole of his pamphlet, he has spoken of protestant dissenters. We have often observed how totally unacquainted many of the clergy and supporters of the established church are with the real grounds and principles of dissent. They imagine it to proceed from a dislike to certain services and ceremonies, instead of an opposition to that antichristian principle, which interferes between God and the soul, and by the exercise of which, these services and ceremonies are enjoined. It is the recognition of the right of private judgment, in all the concerns of religion, which impiously commands us to separate from every church, which claims an authority to determine and prescribe in things relating to faith and religious practice. Had this subject been better understood by the writer of the " *Strictures*," he would not have considered the ground of dissent as being occasioned, " by a few unimportant matters of discipline and ceremony ! " His apprehensions of the growing power and ascendancy of nonconformity, are not, we sincerely hope and believe, entirely groundless. He seems to think that we are threat-

ened " with an episcopal establishment, and a sectarian population ;" and, according to the inferences which may be fairly drawn from Mr. Wix's statements, we seem to be in equal danger of a popish clergy and a protestant people.

*Remarks on Scepticism, especially as it is connected with the subjects of Organization and Life ; being an answer to the views of M. Bichat, Sir P. C. Morgan, and Mr. Lawrence, upon those points. By the Rev. Thomas Rennell, A. M. Vicar of Kensington, and Christian Advocate in the University of Cambridge. London, Rivington, 1819.*

THE doctrine of materialism is not a barren theory, serving no other purpose than to display the ingenuity of philosophical speculation ;—it precedes the most important practical consequences ;—it tends to diminish the temporal, it annihilates the eternal grandeur of man. It is false to philosophy ;—it is pernicious to morals ;—it is subversive of religion.

If the theory of materialism be true, the assertions of the Bible are false. We say this in opposition to men of uncommon intellect, advocates of christianity,—a Hartley and a Priestley,—because we conceive that by these acute philosophers religion was accommodated to philosophy, and not philosophy adapted to religion ;—that attached over-wearingly to their philosophic *dogmata*, yet necessarily convinced of the divine origin of the religion of Christ, they placed in the foreground the offspring of their own incubations, and endeavoured to harmonize therewith that other system, too undeniable to be kept entirely from the piece. Christianity they could not, their philosophy they never would reject. But let any man, unprejudiced by philosophical ingenuity, unsophisticated by intellectual pride, approach the sacred volume, studious only of the literal meaning and plain sense of its contents. We believe, from theory, and we are convinced, from experience, he will rise from their perusal with the certainty that there is an immaterial principle in man. When he reads in the wisdom of Solomon, that " the spirit of a man goeth upwards ;"—when he peruses the parable of our Lord, who represents Dives in hell, soliciting for his brethren on earth ;—when he hears our Saviour tell the thief upon the cross, " This day shalt thou be with me in Paradise ;" when he finds Stephen invoking the Lord Jesus to receive his spirit, and Paul wishing to die that he might be with Christ ;—he necessarily and rationally infers that

the soul is in existence and in action, while the body undergoes decomposition in the grave.

Thus, then, the theory of materialism is subversive of religion; for, if the soul be material, Solomon is in error, our Lord is a deceiver, Stephen a dupe, and Paul an inconsequential reasoner.

The theory of materialism is pernicious to morals. The violator of the commandments has nothing to dread beyond that which he sees of sufferance. Death is the utmost, which can be inflicted for his criminality, and death is the termination of his pain. The murderer anticipates for himself no calamity beyond that which he has inflicted on another, and of the effects of that infliction he sees the whole. The adulterer sees nothing but an animal in the object of his guilty flame; no sacred shame repels his advances,—no future intellectual consciousness is to upbraid him for a corporeal appetite.

In fine, the sensualist of every kind does but gratify an animal desire, and "why if he be but an animal, should he abstain?" In the bosom of the sensualist, who is not a materialist, is produced one of two varieties of remorse, perhaps both. Of these the first results from a fear to have debilitated his corporeal powers;—the second by a consciousness that he has acted unworthily of that intellectual principle, which he acknowledges should ever be supreme in his estimation. Of these different self reproaches, the last is the most tormenting. From this reproach the material voluntary is liberated, and the force of the temptation will obliterate from his mind the risk of the other.

But while materialism tempts to sensuality, this in return facilitates the admission of sceptical principles. In his second chapter, Mr. Rennell discusses the moral causes of scepticism, whereof one is the indulgence of licentious habits. We quote his words.

" If there be a pride in human virtue, there is a pride also in human vice. The dignity of human nature is violated by sensual indulgence; where pride, then, is a ruling passion in the mind, some indemnity is required against the degradation which it has undergone. It is upon this principle of indemnification, that insolence and sensuality so often accompany and support each other. But strongly as this principle operates in our intercourse with men, it acts with still stronger force when applied to God. Disobedience is to be justified by rebellion, and the spirit which was too weak to oppose the act of vice, thinks to vindicate its strength by resisting its consequences. It is an easy task, indeed, to boast a victory in anticipation over a distant enemy; yet such is the

triumph which the pride of sensuality proclaims over the mercy and the justice of God."

The philosophic Cicero adduced ambition as a proof of the immortality of the soul, of which therefore some hope must have animated the bosom of the ambitious. We mean not in a christian country to extol the advantages of ambition; but we do say, that in the absence of a better motive, it is ambition that alone can elevate the individual, or immortalize the nation. We do say that to ambition must be ascribed that grand pre-eminence which characterized the empires of Greece and of Rome, which distinguished them so broadly from the savage nations of the earth, and enabled them to contribute so incalculably towards the civilization of the globe.

While the theory of materialism is removing the impediments to crime, by abolishing all fears of punishment beyond that whose utmost extent is perceived; it is likewise abating the energies of refined sentiment, and virtuous action. Charity, urbanity, friendship, love, patriotism, and philanthropy; will they not be practised in proportion to the dignity of their objects? And how vast a difference in those objects is made by the transcendence of the present life, and an immortality of duration? The zeal of the christian moralist, the prince of philanthropists, since it is he alone who lays the axe to the root of human calamity, how will it be cooled by the triumph of materialism?

It is true that immoral practices precede a punishment even in this present world;—but what is the most terrific human punishment, compared with that which is menaced by the assertors of immortality? It is true, that even here opportunity is given to the confirmation and increase of evil habits; but what is the utmost depravity of heart, limited by mortality, compared with that increasing internal malignity, which the science of metaphysics, as well as the statements of the scriptures, anticipates in a spiritual world, and which the christian moralist strains all his powers to avert?

But it is useless to magnify the importance of a subject, which involves nothing less than the present and future happiness of mankind;—the interests of men as mortals; their eternal destinies as immortal beings;—the foundation of good morals, and the consolations of religion.

The theory of materialism is false to Philosophy; and were there no revelation from heaven, the wise and the good would still be assertors, that there is an immaterial principle in man.

Three modern authors have once more broached the doctrines of Lucretius: Bichat, Lawrence, and Morgan, of whom the first ranks pre-eminently among the most observant and the most ingenious physiologists; the second is one of the chief surgeons of the present day, and the last a knight-physician, practising, we believe, at Bath. It is from the second gentleman, perhaps, that most mischief may emanate in this country, especially among a particular class, the medical practitioners. Men expect nothing but infidelity and immorality, and, in short, total laxity of the grander principles, from French philosophers. These are not likely much to influence an English mind. As to Sir P. C. Morgan, few have ever heard of him, and he is best known as the husband of a literary lady. Bichat's doctrines are mixed up with experiments, in his "Recherches sur la Vie, et la Mort;" and Lawrence has promulgated his in a lecture, at the College of Surgeons, "on Life." This lecture was afterwards printed. It is against these three gentlemen, that Mr. Rennell, Christian Advocate in the University of Cambridge, nominally wields his pen. His book is divided into ten chapters, whereof the three first treat of the character and causes of modern scepticism; the fourth, of the prevalence of scepticism among scientific, especially medical men; and the remaining six contain his philosophic replies to the materialists.

His chapter on the scepticism of medical men is worthy of the consideration of parents designing their children to the profession of medicine. The author admits that among medical men "the proportion of those who are sceptically inclined, may be rather greater than in any other department of natural philosophy;" although, he says, this profession "has been unjustly charged with a general tendency to infidelity."

Now we have been to some extent conversant with medical men, and we think that as far as it concerns avowed infidelity, the author's admission is just. There are more avowed infidels in the medical profession, than in any other branch of natural philosophy. And if the charge may be construed into that of *practical* infidelity, we are certain that the charge of "a general tendency" thereto is correct. The causes of so lamentable a depravity, the author states to be that intellectual pride so easily generated in superficial minds by the knowledge of a science, which does not require the grander exertions of intellect, which, yet invests its possessors with a consciousness of power, and the habit of viewing the operation of secondary causes,

until they lose sight of the first. He should have added another cause, the neglect of the sabbath day, and of the duties of public worship;—a neglect, which, when total, is inexcusable, we believe, in any practitioner whatever, in town or country; but, when partial only, is without necessary foundation in the majority of medical men. The agency of this neglect may be secondary, it produces first immorality; but from this to scepticism the transition is easy, and, for the sake of mental peace, is found frequently needful. Another cause, operating in this indirect method in the present day, is too real to be denied, and too base to escape indignation;—we mean the indecencies promulgated by certain metropolitan professors in their lectures. Young students, at the most important period of life, and suddenly transplanted from the country, and domestic restraints, into the temptations of London, freed from control, surely need no additional excitement to their passions;—least of all ought they to receive it from the discourse of those, who should be their instructors in science only, and were never appointed the debauchers of their morals. Such conduct is the more reprehensible, since every student of general medicine is compelled to finish his studies in one of the three metropoles of Great Britain, and London receives a vast majority.

To so many chances of the most fatal of all errors, what wise parent would precipitately subject his son?

The philosophic arguments against materialism, Mr. Rennell has handled in an easy, intelligible, concise, and satisfactory style. We do not recollect at this moment, any *novel* reasoning,—indeed a subject which has been so often discussed from the earliest periods of literature, and in more modern times, especially, by Clarke, Des Cartes, Burnett, Sherlock, and others, is not likely to afford much new matter of argumentation.

The author advances the hypothesis of a triple life;—the life of vegetation; the life of volition; the life of the understanding. By the first he means that life, which is common to vegetables and animals, whereby they are generated, grow, and are preserved. By the second, all that the brute animal has superior to the vegetable, sensation, locomotion, &c.; and by the third, all that man has superior to the brutes. This is a subject surrounded by thick clouds, and we do not think the author has swept them aside. It seems impracticable to draw the line of demarcation betwixt the vegetable and animal;—betwixt the brute and intellectual lives. As to the two first, "is locomotion the

distinction? some animals are devoid of it—is sensation the test? some vegetables possess it—is perception the mark? Some animals possess it not. Of vegetable sensation, the *mimosa sensitiva*, *dionaea muscipula*, *onoclea sensibilis*, and many species of *stylidium*, are examples. Between the animal and intellectual life, who shall define the boundary? The powers of the human mind are triply divided by metaphysicians, into memory, imagination, and judgment. Of these, can either be denied to the dog? Has he not memory when he recollects the road to his master's house? Has he not imagination when he dreams, and starts, and barks, at the objects of his creative fancy? Has he not judgment when he reaches a three-cross way, and selects that road which is scented by his master's steps? Hence the difficulty to define the mental powers on which depends the moral responsibility of man. Let us hear Mr. Rennell:

"The plant and the animal are partners only in a common world without, man has a world within himself; he has that inherent activity, which carries him in a moment backwards to the past, onwards to the future; he has imagination to create, reason to compare, and judgment to distribute ideas and propositions to an indefinite extent. It is this combination of active powers, peculiar to himself, which gives superiority and effect to those which he enjoys in common with the animal and vegetable creation. If we compare these active powers of the human understanding, with the volition of an animal, we shall find that they lead to the most important consequences. An animal may remember the past, when external objects recall it to the mind, but an animal has no power of reflecting upon it from the suggestions of his own mind. This circumstance alone forms one of the most striking distinctions between the two creations, as it proves the animal destitute of that leading quality, which marks the human understanding, *moral responsibility*."

Now, if many anecdotes of their sagacity be true, brutes are possessed of some degree of reflecting power: and, indeed, with respect to their mental powers generally, they seem the same in kind, though vastly less in degree, with those of man. Brutes have no other idea of wrong, than that it entails personal punishment; man knows why a deed is sinful; man, in short, is acquainted with moral philosophy and religion.

For aught that is known, it may be the same principle which animates a vegetable or a polypus, and enabled Newton to pass the boundaries of the solar system. We do not affirm this

identity, nor do we believe it; but we confess that the matter is so enveloped in mysteries, that it cannot be disproved.

There seems a gradual unbroken ascent from the lowest species of vegetable vitality to the developed powers and stupendous operations of the human mind. That these last are immaterial, and not the result, as Mr. Lawrence affirms, of "medullary matter," is proved by Mr. Rennell, and has been proved by numerous philosophers before him,—but that the lowest vitality is material, we defy the materialists to prove. Mr. Lawrence ridicules the doctrine of a vital principle, distinct from organization: but let him, or any other physiologist, account for the phenomena of life, upon the principle of the laws of matter: on him is laid the *onus probandi*; and until he can discharge it, we shall be very contented to believe that what has no material character, must be immaterial.

Indeed we think the immaterialists might safely take their stand upon this ground. The phenomena of simple life are totally inexplicable upon the principles of material laws, and consequently the intellectual life is still remoter from their influence. It is absurd to say that the principle of life may be material. Of the essence of matter, we know nothing; of its qualities alone have we any cognizance, and life and intellect are so far from being qualities of matter, that they are completely opposed thereto. It is absurd to say that the vital principle may be electric, or galvanic;—it may be or it may not, in the possibilities of things; but until it be made obvious to our senses, the only medium, whereby the knowledge of material existence is obtained, we have a right to affirm that it is immaterial, and to consider it distinct from organization.

The materialist, to avoid the charge of inconsistency, must deny immaterial existence altogether: of course that of God. If he find it so difficult to conceive of an immaterial vital principle sustaining and directing the movements of organic bodies, let him ascend through the line of regenerations till he reach the first animal and the first vegetable of every species:—who imparted their first movements? did the organs themselves? But let us allow that the organs once formed, instituted motion from necessity; still, who formed the organs? Doubtless an immaterial agent; and if it be the difficulty of conceiving how an immaterial principle can move matter, that makes a man a materialist, the same difficulty ought to make him an atheist. The philosophy of the first, and of the last, is on a level.

In the eighth chapter, the author walks over the oft-trodden ground of proof, that thought has none of the properties of matter, and consequently is immaterial.—“ Extension is a universal quality of matter;” but “ a mind enlarged by education and science, a memory stored with the richest treasures of varied knowledge, occupies no more space than that of the meanest and most illiterate.”

In body again we find a *cis inertia*, that is, a certain quality, by which it resists any change in the present state. “ Since matter therefore necessarily resists all change of its present state, its motion and its rest are purely passive; spontaneous motion, therefore, must have some other origin.” “ Here is motion began without any external impulse, and stopped without any external obstacle.” “ Hardness and impenetrability are qualities of matter.”

“ There is another property of matter, which is, if possible, still more inconsistent with thought than any of the former, I mean, its divisibility;” but “ unity is essential to a thinking being.”

Having satisfactorily shown the opposition of mind to matter, in their respective qualities, the author proceeds to combat the arguments triumphantly drawn by the materialists from the acknowledged sympathy of the mind with the health, and disorders of the brain. This, again, is a very difficult subject, from the investigation of which (so it strikes us) little is deducible for one system or the other. If the immaterialists can adduce these instances of mental vigour after lesions of the brain, and even partial loss of its substance; mental restoration, after long suspension of mental energy; and dreams, while the organs of perception are inactive; the materialists, on the other hand, can affirm, that certain cerebral lesions are *always* fatal; that all kinds are *generally* destructive; that, if blood be not transmitted to the brain, the mind is suspended; that, if a superabundance, as in inflammation, be sent thither, an excess of mental energy results. If, however, the balance be disturbed, it seems to be in favour of immaterialism, by the phenomena of dreams. “ Perception, that faculty of the soul, which unites it with the external world, is then suspended, and the avenues of sense are closed;” and “ the soul is transported, as it were, into a world of its own creation.” Nor does a sound sleep refuse its support to the same side: in this state, no alteration of cerebral or corporeal action occurs, yet the mind is apparently suspended. “ Now, if thought was identified with the brain, when the former

was suspended, the latter would undergo a proportionate change.”

But the arguments from a general comparison of mind with matter afford the strongest of positions, whence, by no weapons nor charges of the enemy, have the immaterialists ever been dislodged. We have no room for philosophical details; if they be demanded, let the author be pursued. Nor have we room for the desirable comments upon the moral part of Mr. Rennell’s treatise. We will just remark upon a singular passage, and conclude with an extract or two, of such truth and importance, that they do honour to the author’s observation, and demand the meditation of the reader. First to the passage:—

“ However complicated in its connections, and diversified in its symptoms, the passion (of pride) is still the same; and, under every system, heathen as well as christian, it has *justly* been considered as the disordered action of a principle, implanted in our nature for a better purpose—to raise us above the degradation of vice, and to stimulate us to the acquisition of virtue.”

Let not the sceptic, if any such should ever read these pages, let him not, we beseech him, for a moment believe, that the advocate of christianity at the University of Cambridge is authorized by christianity, or delegated by any of its genuine professors, to advance such an assertion as the above. The history, the examples, the doctrines, precepts, promises, threatening, and very soul of the Bible, are hostile to pride in any modification. Pure from the hands of their Maker, of what had our parents to be proud? Sinful, wretched, and undone, of what have their descendants? It was pride that thrust angels from heaven, Adam from Paradise, and all of us from God. It lies at the bottom of all the *evil* of this mysterious system of being, and a victory over pride is the salvation by Christ. It is the creed of the Christian, that, if he be raised “ above the degradation of vice,” and stimulated “ to the acquisition of virtue,” his road lies through the vale of humility, and that his arrival at the goal is not of himself, “ it is the gift of God.”

We do not say this is the only subject of reprehension in this performance; as Mr. Rennell has undertaken not a simply philosophic reply to the facts and arguments of the materialists, it might have been thought that, as a christian advocate, he would say somewhat more than he has upon the moral portion of his subject. We think he had a fair opportunity of arguing from the acknowledged mysteries of nature to those of divine providence and of revelation.

He might have shown, perhaps, that a certain sect of sceptical christians sought, to be consistent, to reject the mysteries of the book of nature, as well as those of the book of grace, and consummate their pretensions to philosophy, by a denial of existence altogether.

But it is high time to give another specimen of the author's style, and conclude.

" It is a common notion, in the present day, that the object of all religious worship being the same, it is immaterial by what path that object is to be attained. The sophistry of this representation is too palpable to delude any but the most unwary. The creeds of a Mahometan, of a Deist, and of a Christian, all inculcate the adoration of a God ; but it cannot be argued from thence, that the God of all these is the same, or if he be the same, that he will be equally propitious to their contradictory modes of belief and worship. The systems of Newton and of Ptolemy, though they regard the same celestial bodies, are not, therefore, indifferently true ; nor can it be immaterial to the astronomer, whether the sun or the earth be in the centre of the universe, excepting as he may consider both hypotheses to be equally improbable. It is upon this ground that our indifference is soon transferred from each particular portion, to the sum and substance of the whole ; and it is that scepticism, while it extends a general respect alike to all, inculcates those principles, which must finally lead to the adoption of none." p. 4.

" Scepticism is one of those diseases which is deeply seated in the very constitution of the mind ; and its hostility is directed rather against religion as a whole, than against any particular part or modification of it. Did it content itself with rejecting the gospel alone, it might fairly be supposed to entertain some particular objections either to the evidences or to the doctrines, which might be rationally discussed and speedily determined. But the rejection of the gospel is only a part of the disorder ; the uniform tendency of scepticism is, to undermine the foundations upon which any reasonable belief in a superintending Providence, or an immortal soul, can securely rest. Few men, indeed, are enemies to revealed religion, who are not equally hostile to that which is termed natural ; for, however they may differ in their extent, the origin of both religions is the same, and the very same reasons which lead a man upwards to deism, would, if properly pursued, conduct him to the surer eminence of the gospel. For notwithstanding we may sometimes persuade ourselves to the contrary, deism is but a creature of the imagination ; and, however anxiously it is at first pursued, it is soon interrupted by some other object, or, like a shadow, at the very first turn we take, it vanishes from our view. Even the very authors, who, in one part of their writings, have raised the fabric of deism in all its ideal beauty, in another have demolished the air-built edifice, and confessed themselves the disciples of the lowest scepticism. When, then, we hear objections started

against the christian dispensation, we may be generally assured, that these are only the superficial symptoms of the disease, but that the real seat of the disorder is below. It is not to the gospel, but to the author of the gospel, that the hostility of scepticism is ultimately to be referred." p. 15.

" Religion would not have so many enemies to contend with in the world, if it did not place so severe a constraint upon the passions and propensities of mankind. Indeed, we shall generally find, that in those countries where christianity is professed in its greatest purity, its enemies are the most rancorous and malignant. In no country, perhaps, have they displayed so violent, and, as it were, so personal an animosity to the gospel, as in our own ; an animosity provoked the more by the mild and inoffensive form of christianity there established, which, though adorned with all the charity which its Divine Author prescribes, relaxes no sanction, compromises no duty." p. 18.

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Memoirs of the Life and Writings of John Cælein. By John Mackenzie. 8vo and 12mo. London : printed for Burton and Briggs, Leadenhall Street. 1818.

We are glad to see an increasing demand for memoirs of men, illustrious for talent, and distinguished by piety. Intellectual power is a rare property, and when brought into action, of mighty energy. Those powerful minds, such as appear on our planet, only at very distant periods, and seem gifted at once with the attainments of ages, are the great agents by which providence operates on the moral world. Short for the most part was their course, but they moved in a large sphere, they achieved much in a little time, and the labours in which their lives were consumed, produced effects most extensive and permanent. They gave an impulse to the world, which is felt after the lapse of centuries ; and the interest with which we turn to their names, and collect their *memorabilia*, evinces, that their spirit-stirring principles are still in operation, and have lost none of their force.

That a mind of pre-eminent superiority should obtain dominion over others, is natural ; but the influence of the Geneva reformer was truly wonderful, and, as an uninspired man, certainly without parallel. The prevalence which his system obtained, is one of the most astonishing facts in theological history. At a time when the diffusion of letters was extremely difficult, his opinions rapidly overspread a considerable part of Europe.

The established churches in France, in Switzerland, in Germany, and Poland, constantly sought his advice, and received his decisions as oracular. The presbyterian kirk of Scotland, the episcopal church of England, and the Inde-

pendents, who, individually, were not behind them in talent and erudition;—all learnt their theological creed from this extraordinary man. The admirable dedication of his apology for the reformers to Francis the First, rivals the master pieces of Thuanus and Casaubon.

Calvin, as a teacher, will lose nothing on a comparison with the most illustrious of his contemporaries who were engaged in the same great work. In heroism of soul and personal courage he was equalled by Luther; while in prudence and self-command, in the meek and gentle graces of character, and, we must add, in an enlightened attachment to civil liberty, he was excelled by Zwingli; but in extent of learning, majesty of eloquence, critical acumen, and force of reasoning, as well as in the number and value of his writings, he surpassed them both.

We are not satisfied by knowing such men simply by their published works, in which they come prepared to instruct us; we wish to be more intimately acquainted with them; to have a view of their persons and manners; to hear their ordinary conversation when they had left the professor's chair; to observe them in their weakness as well as in their strength; to revert to the season of their growth, and to mark the progress of their minds from the opening bud to full maturity. It is the office of the biographer to procure for us, so to speak, an introduction to the individual, that we may enjoy the advantage of a private interview, and obtain an insight into the personal feelings as well as the public principles of the man. It might have been expected, that Beza, the intimate friend and biographer of Calvin, would have collected and preserved many anecdotes of his early life; but it is probable, that in those perilous times in which the champions of the reformation had to gain every step of ground by hard fighting, these were thought of too little interest to be transmitted to posterity. We must say, however, that those minute circumstances, which lay open the heart of the individual, and enable us to trace the development of his powers, appear to us to constitute one of the principal charms of biography.

We have not many particulars of Calvin's youth. But his superiority discovered itself early; his application to study was intense and unweary; and at the age of twenty two, he was accounted the most learned man of his time.

If the author of the memoirs now before us had been provided with more ample documents of the personal and domestic history of Calvin, he would

doubtless have produced a more entertaining book, and one of more powerful and touching interest. But this, perhaps were to demand too much. We thank him for what he has done. He has given the reader some interesting details of the public life and prodigious labours of this distinguished reformer, together with a luminous and judicious statement of his doctrines, as collected from his writings. Biographers are in danger of over-rating the character they have undertaken to describe. Mr. Mackenzie has not fallen into this error. He has not gilded the statue. His admiration of Calvin has not rendered him blind to his faults. He is the faithful narrator of facts, not the partial eulogist of the man.

We do not think that he has attributed, too much to the labours of the great subject of his memoirs, in the important and conspicuous part he acted in the work of the reformation.

It appears to us, that the German historians of the protestant cause, either from a national antipathy to the French, or biased by difference of theological system, have not done justice to the reputation of Calvin.

While, however, we duly appreciate the merits of the reformers, we must be permitted to remark, that the good which we have received from them, is not without mixture and alloy.

The homage rationally paid to them by posterity, has sometimes risen to excess; and christians, in ranging themselves under the banners of those leaders, have too often forgotten that one only is their master, even Christ. The errors of their judgment, and the acknowledged infirmities of their characters, were enough, we should imagine, to qualify our respect for their authority.

But apart from this consideration, maintaining, as we do, the right of private judgment, and the independence of opinion, we cannot but regret that any body of believers in the gospel should be called after any human name, however distinguished. Conscience must not be surrendered to a *Roman* pope. Receiving the sacred volume alone as the standard of faith, we should examine it for ourselves. We are indebted to the reformers for opening to us the fountain of living waters, which the papal church had sealed; but have they not infused into the stream some mixtures of their own? Even the river of life partakes of the qualities of the soil over which it flows, and if we would drink of it in its original purity, we must ascend to its source. The reformers, just emerging from the darkness of popery, had but indistinct views of religious liberty; and the

celebrated master of the Genevan school is, it must be owned, deeply implicated in the charge of intolerance. How much is it to be lamented, that so many brilliant qualities and transcendent virtues should be associated with a persecuting spirit, and that a man, who undertook to reform the church, should, in any instance, have imitated the worst feature of antichristian Rome! This part of the history of Calvin is not, however, generally understood; it has been the subject of much invective and misrepresentation, and a degree of odium has been cast upon him far greater than his deserves. The author, the title of whose book stands at the head of this article, has treated this subject at some length, and with considerable judgment. He has wisely not attempted to apologize for the persecution of Servetus; but by a simple statement of facts, he has vindicated Calvin from the charge of seeking to entrap the person of the accused, or to procure his death. That men were answerable to the magistrate for the sentiments they avowed, and that blasphemy was a crime which demanded the blood of the offender, was the common notion of all parties of that day; such was the spirit of the laws, and the public administration of the times. While Calvin appears sincerely to have wished that Servetus might not come within the jurisdiction of Geneva, it is certain that he thought it right he should be capitally punished, unless he renounced his errors, and it is equally so, that the other leaders of protestantism, not excepting the gentle Melancthon, approved the sentence. Such is the force of ignorance and bigotry on the strongest minds, and so slow is the progress of truth and liberty in our world!

"Disputes are frequently the source of intolerance; we easily learn to hate those who try to convince us that we are wrong: this was not, however, the case with Calvin; he bore with Servetus as long as there was any hope of reclaiming him. Servetus began with employing injurious expressions of the grossest kind. It is certain that he had rendered himself odious to all who knew him, and that the ideas of most persons agreed with those of Calvin on the punishment which he merited. It is evident, from the letters of Farel and of Viret, that they did not blame the conduct of Calvin in this affair. Bucer was not ashamed to write, that 'Servetus deserved something worse than death.' The excellent, the gentle Melancthon approved the punishment of Servetus. Writing to Calvin, he remarks: 'In my opinion your magistrates have acted justly, in putting to death a blasphemer, convicted by due process of law.' The opinion of Melancthon on this subject is farther expressed in a letter to Bullinger:—'I have read your statement respecting the blas-

phemy of Servetus, and praise your piety and judgment; and am persuaded that the Council of Geneva has done right in putting to death this obstinate man, who would never have ceased his blasphemies. I am astonished that any one can be found to disapprove of this proceeding; but I have transmitted you a few papers which will sufficiently explain our sentiments.' Farel expressly says, that 'Servetus deserved a capital punishment.' And Beza defended the sentence. All these celebrated men entertained the same opinion on the subject; and as no personal hatred of Servetus can be imputed to them, it is at least as unjust to accuse Calvin of it."—p. 133, 134.

Calvin stands acquitted of the guilt of procuring the death of Servetus, yet in giving his sanction to his execution, he has left an indelible blot upon his history, — worthy the reprobation of all ages.

"The civil and ecclesiastical jurisprudence of the tribunals with respect to heresy, was undoubtedly grossly inconsistent with the spirit of christianity, and the principles of equity. But if we could transport ourselves into that age, and contemplate the circumstances in which Calvin was placed, divesting our minds of prejudice, we should no doubt perceive that the sentence was that of the civil judges, and that they strictly followed the ordinary course of the law; that Calvin followed the judgment of all the ecclesiastics of his time, and complied with the sanguinary laws of every country in Europe against heretics.

"It cannot, however, be denied, that in this instance, Calvin acted contrary to the benign spirit of the gospel. It is better to drop a tear over the inconsistency of human nature, and to bewail those infirmities which cannot be justified. He declares that he acted conscientiously, and publicly justified the act. Crammer acted the same part towards the poor Anabaptists in the reign of Edward VI. This doctrine they had learnt at Rome, and it is certain, that, with a very few exceptions, it was at this time the opinion of all parties. The apostles John and James would have called down fire from heaven; Calvin and Crammer kindled it on earth. This, however, is the only fault alleged against Calvin; but 'Let him that is without sin cast the first stone.'—p. 151—153.

It would seem that the plant of religious liberty though of celestial origin, cannot live, we do not say flourish, in the little and celebrated spot which was the more immediate scene of Calvin's personal ministry; and it is as curious as it is lamentable to observe that the pastors of Geneva, who have so long renounced the doctrine of their founder, retain, to the present hour, his spirit of intolerance, so singularly contrasted with the boasted liberality of our age. Is this to be reckoned among the triumphs of unitarianism?

Having spoken so freely of this dark shade in the life of Calvin, it is but justice to his memory to add, that his whole

conduct, with this exception, was distinguished by the noblest disinterestedness, and that, with talents the most transcendent, he united the most exemplary piety. The sanctity of his character, and the purity of his manners, was not the veil of hypocrisy, nor the severity of system; — they were the genuine effects of the influence of the gospel on his heart. His treatment of Eckius the Pope's Legate, affords that gratifying evidence that he was capable of the highest acts of magnanimity and christian charity.

“Eckius being sent by the pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived; whose house being shown him, he knocked at the door; and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in; and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious learned man, and desired to know if he had not a garden to walk in: to which Calvin replying he had, they both went into it; and there Eckius began to inquire of him, why he left the Roman church; and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last, Eckius told him that he would put his life in his hands; and then said he was Eckius, the pope's legate. At this discovery, Calvin was not a little surprised; and begged his pardon that he had not treated him with the respect which was due to his quality. Eckius returned the compliment; and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden, and fifty livres per annum, beside an annual present of some wine and corn, on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition. About this time, dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius, after dinner, desired to know if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some

of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church; and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin; but Calvin desired to be excused: Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin, with much regret, took the purse: and they proceeded to the church, where the syndics and officers waited upon them, at the sight of whom, Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of safety. Thereupon they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept there. The syndics thanked the stranger; and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house; but he replied that he must depart; so, thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other.” — p. 229—233.

This piece of biography derives value, not only from its portable form, but from the fact of its being the only detached life of Calvin in the English language. We shall conclude our extracts with the following concise but just view of this great and good man.

“Calvin surpassed all the leaders of his day, by his superior intellect: he was even the reformer of the Roman church, which he induced to suppress many crying abuses, authorized by her silence: he contributed to deliver mankind from the yoke of superstition, and to give them just views of despotism over conscience: by forcing the clergy to study and to reason, he favoured the progress of science and philosophy. But it was in Geneva, especially, that he unfolded the energy of his soul; where he was at once the light of the church, the oracle of the laws, the support of liberty, the restorer of morals, the fountain of literature and of the sciences. To him the Genevese are indebted for the virtues which have so long rendered them celebrated, and the sciences which they cultivate with so much success. To the composition of the edicts, civil and political, which have ensured the prosperity of the republic during so many years, he devoted much of his time; so that Montesquieu has remarked with propriety, that ‘the Genevese ought to bless the moment of the birth of Calvin, and that of his arrival within the walls of Geneva.’” — p. 24, 25.

EPITOME OF MISSIONARY TRANSACTIONS.

(Continued Quarterly.)

THE CHURCH MISSIONARY SOCIETY.

West Africa.—Sierra Leone.

FREE-TOWN.—The chaplains at this place, which is the chief town in the colony, having been furnished by the Society, may be considered as missionaries supported by government, as they render the Society every assistance in the conduct of its missions. Attempts being still made to carry on the abominable slave trade in defiance of the act of abolition, the force which is employed by government to suppress it, has been the means of bringing thousands of negroes, and destitute children, back again to their own country, from the slave ships which have been captured by our ships of war. These poor creatures have arrived from month to month at Free-Town in a most wretched state of nakedness and misery; frequently sick and diseased from their close imprisonment in the hold of a slave-vessel. The government settles these negroes in different towns in the colony; and provides for them till they become able to maintain themselves. Brought from twelve or fifteen different nations, they are here collected, where instruction may be afforded to them with peculiar advantage and in perfect safety. The Society has therefore sent various missionaries and schoolmasters to enlighten and educate them, besides taking upon them the entire maintenance of these 400 destitute children. The grand total at the beginning of March, 1818, of adults and children attending schools throughout the colony, was about 2600.

CHRISTIAN INSTITUTION AT LEICESTER MOUNTAIN.—Negro children of various tribes, re-captured from smuggling slave ships to the number of 200, are here maintained and instructed. They work half the day, and receive instruction the other half. About 50 boys are brought up to different trades under pious masters; several of the elder boys and girls give encouraging indications of piety. Some of the adults also begin to manifest the genuine influence of the truth. An affecting instance is related by one of the schoolmasters; “On going to the hut of one of the poor re-captured negro women, who seemed to have been much impressed by what she had heard from me, of the love of God to sinners, I found her alone praying and wrestling with God for the pardon of her sins, floods of tears running down her cheeks. I asked, what was the matter with her? She said, in a trembling tone, ‘O massa, massa, my heart trouble me too much; my heart very bad.’ I prayed with her, but her anguish of spirit seemed to increase upon her. I told her to give her bad heart to Jesus, and he would make it good, and then she would be a happy woman. She asked how she was to do this? I told her she must pray. She fell down on her knees, and cried; ‘O massa Jesus, you love poor sinners; Massa Jesus, me bad too much.’”

The Society has met with a great loss here, in the death of Mr. Butscher, one of their earliest and most useful missionaries. By his exertions the foundation of the institution at Leicester Mountain was laid. A large church capable of containing all the children and the people of Leicester Town, had been nearly finished under his directions: the neighbouring land was beginning to be cultivated, and many of the children had learnt useful trades, under his superintendance. His funeral was honoured by the attendance of all the gentlemen of the colony.

The Society has also to mourn the loss of the Rev. Mr. Garnon, first chaplain of the colony, and one of the most disinterested, zealous, and devoted friends the Society ever had. His death was occasioned by going in the middle of the night, during a very heavy rain, to visit Mr. Wenzel, an aged missionary who had been taken dangerously ill. Mr. Wenzel was an old labourer in the vineyard, and worn out in the service. The same week died also Mrs. Collier, wife of the second chaplain;—a mournful week for the colony and the Society.

REGENT'S TOWN.—Here is the largest assemblage of captured negroes, not less than 1800; and they are continually increasing. A handsome stone church has been built by government, in conformity with their intention of dividing the colony into parishes, and erecting a church in each. Mr. Johnson, who is placed here, is supported by government. He has under his care about 1300 persons; of these, 400 children and adults attend schools. A manifest improvement is rapidly taking place in the large body of negroes; not a few of them have become truly religious, and walk in a consistent and honourable profession of christianity. “Several,” says Mr. Johnson, “have been added to the church of Christ at this place lately, and others have walked more to the glory of God.” Several affecting instances

are mentioned, of negroes in great concern about their souls. About 100 negroes are communicants, and 1200 generally attend divine service.

A Church Missionary Association has been formed among the negroes, which has already raised above thirty three pounds. A benevolent society for mutual aid, has also been established; and a building society for raising substantial houses. A missionary prayer meeting is held monthly, when 600 or 700 of the negroes attend, and many of them appear to take a lively interest in the salvation of their countrymen, and the heathen at large.

GLoucester Town.—Mr. and Mrs. Düring, have here 263 re-captured negroes under their care, of which number 13 boys and 67 girls attend school. Many are desirous to become *book-men*, as they term it, but cannot be admitted at present for want of accommodation. Many appear to take great delight in devotional exercises. Mr. and Mrs. Düring are on government salaries, but were sent out by the Society.

A large stone church, capable of containing 800 negroes, is now erecting.

Kissey Town.—Mr. Wenzel had here about 400 liberated negroes, of which 74 boys and 77 girls attend school. He had married about sixty couple, who before lived unlawfully together. He had family worship daily, and divine service twice on the Lord's day, with catechisings after each service. The Society has lost several valuable ministers, and friends in the colony, of late, through the unhealthiness of the climate. Mr. Erennand, who had been at Kissey Town about four months assisting Mr. Wenzel, has lately departed to his rest.

Canoffee.—This mission among the Susoos was advancing rapidly toward a fulfilment of the hopes of the Society, when the revival of the slave trade had so bad an influence on the natives, that the mission has been reluctantly withdrawn. This will be easily accounted for, by the remark of an intelligent Mahometan native, eight years since, to one of the missionaries; "Our kings and headmen have little regard even to a civilized life, so long as they can sell slaves for rum and other commodities; and for this reason they will scarcely suffer you to stay here, and to instruct the people, although your intentions, and those of your Society, are very good towards your fellow creatures." The missionaries have been in a very anxious state, unwilling to abandon their post, yet seeing no hope of success; while their own persons and property are in danger.

CONGROO ROMON.—Mr. Nylander has completed the four gospels, in the Bul-lom tongue, with a collection of hymns, and the liturgy. Superstition has a strong hold of this people: they ascribe much power to witchcraft: when tried for practising it, if they plead guilty, and beg pardon, no punishment ensues; but if they declare themselves *not guilty*, they must suffer severely. Such perverseness and folly stand so much in the way of the gospel, that the good missionary laments he cannot report the success which is so near his heart: he says; "It is easy to collect the liberated slaves into churches in Sierra Leone; but the free African is under no command: he will readily meet at a palaver, where he expects a drink of palm wine, or rum, or a little tobacco; and some will attend to preaching and prayer also, for once or twice, so long as the thing is new: but it soon becomes so old to them, that they much rather sit in their huts, and smoke a pipe of tobacco, than move a few steps to listen to preaching." Mr. Nylander was intent on establishing the observance of the sabbath, and on forming schools for the children, but the pernicious influence of the slave trade has obliged him to withdraw.

GAMBIER.—The natives here are chiefly Mahometans, who listen with great respect and attention to the gospel, and sometimes appear to feel it. The chiefs with others occasionally attend divine worship. Some of them acknowledge they should be present more regularly, but, that what they hear makes them uneasy about their sins. About thirty children are in the schools, and a good impression seems to be made on the minds of the elder children. A peculiar advantage attends this station. It opens a free intercourse with many strangers from the surrounding countries, from whence many chiefs and *book-men* visit them, who are very desirous to obtain the scriptures; so that Arabic Bibles and tracts will be widely circulated in the interior from this station.

Mr. Klein, in his preaching excursions among the Susoos, has met with considerable attention. On one occasion, a chief was very urgent for him to stay some time, to preach to his people, and promised, if he would return again, to collect more than a thousand persons; adding, "there are some white people in this country, but they only come for trade: they never tell us what God says in his book, or how we may be saved. If the times were not so hard, we would keep you here to teach us." The good missionary expresses himself, as agreeably surprised, expecting rather that they would have stoned him, since he had not spared their sins. Mr. Klein in this excursion preached in twenty three towns, and in the whole to about 1600 persons, besides private conversations.

WILBERFORCE TOWN.—Formed by the union of the Congo and Casso towns. Among the negroes here there is a class who have learned to pray to one God, in “whitemans fashion” as they term it; and hence they seem to entertain so high an opinion of themselves, as to think they can now claim heaven in their own right. To such, the humbling doctrines of the gospel are not acceptable. The heart is the same in men of every hue and every clime. Another class, still retaining their country fashions and their superstitions, though differing in their mode of self-righteousness, agree with the others in rejecting the gospel. Mr. Cates, however, maintains the worship of God here, and holds an adult school.

The efforts of the Society are now chiefly confined to the colony. Should the hateful slave trade be entirely suppressed, it would then become possible to advance towards the interior. Such an opening the Society would gladly embrace.

INDIA.

CALCUTTA.—A christian institution has been lately established by the Society at **GARDEN REACH**, about four miles from this city. Extensive premises have been purchased, and six native youths are here preparing for service as missionaries, readers, and schoolmasters. The local committee have under their care, in the north of India, ten schools, containing about 500 children.

BURDIVAN.—A large town, 50 miles north west of Calcutta. Since the beginning of 1817, ten schools have been established here, in which about 1000 children are taught in Bengalee by the new method. The Rev. T. Robertson, who visited these schools, observes; “There is no difficulty in multiplying schools to any extent, commensurate with our abilities. The people are anxious and earnest in calling upon us to send them teachers.”

CHUNAR NEAR BENARES.—Three prosperous schools are here established, by Mr. Bowley, a young man born in the country. He is an indefatigable catechist and reader, and pursues a simple, steady, and laborious course of duty.

Mr. Corrie visited Chunar the beginning of last year, and thus speaks of Mr. Bowley; “The state of the people impressed me deeply with the value of his labours. I knew the degradation of both European invalids, and their native wives and families, from three years residence among them; and now, to behold so many of them adorning by their lives the doctrines of God our Saviour, was to me most gratifying. A remarkable tenderness of conscience seems to distinguish most of them, and their altered and exemplary conduct is the talk of all.”

AGRA.—Under great discouragement, from the general indifference and even bitter opposition of his countrymen, Abdool, the Society’s reader, maintains, by the grace of God, a truly christian character: two schools are under his care. On his departure, Mr. Corrie, who laboured here, distributed the more learned and efficient members of the church in different parts of the country, as readers, schoolmasters, &c. Abdool administers medicine to the body, as well as to the mind. This awakened the resentment of the principal native physician of that city, an aged man, and of considerable repute. He went to Abdool, complaining that he had, by underhand means, deprived him of his patients. Abdool answered, “I give medicine to the poor, for the love of God; if you do the same, doubtless you will have as many patients as you desire, but poor people cannot afford to pay a high price.” The physician then entered into a discourse on the nature of the christian faith, and observed, it was apparent to him, that no Mahometan would be in existence in a few years, but all would be Christians; adding, as the foundation of his opinion, that he had overheard a conversation between two of his servants to this purport; one said, ‘these English are very wise people. They are fond of truth; and their religion is pure. Surely they are too wise to follow this religion of Jesus, if they were not convinced of its truth. Besides this religion of theirs is so good, that I am sure that it is right.’”

MERRUT NEAR DELHI.—Here and in four neighbouring villages, Permunnund, or, as he is now called, since baptism, Anund Messeh, has the charge of schools of native children. His zeal, ability, and consistency of deportment, lead us to hope for many beneficial results. Having gone lately to Delhi to visit his friends, he heard of a singular meeting of strangers in a grove near that city; that they were busily employed in friendly conversation, and in reading some books in their possession, which had induced them to renounce caste, to bind themselves to love and to associate with one another, and to intermarry only among their own sect, and to lead a strict and holy life. On repairing to the spot, he found about 500 people, men, women, and children, seated under the shade of the trees, and employed in reading and conversation. Anund accosted an elderly man, desiring to know what books they were reading, and found they had got the gospels in the Hindooostanee, which they said had been given them by an angel of God at Hurdwar fair, several years before. In fact they seem, in the simplicity of their hearts,

to have believed it was a special revelation to them ; though it appears Mr. Chamberlain, a Baptist missionary, had distributed them. These persons reside in villages, to the west of Delhi. In every village a public reader was appointed, and their evenings were constantly spent in listening to the contents of this extraordinary book. The effects were great. The Bible taught them to renounce caste, and the ecclesiastical tyranny of the Brahmins ; and the result was a total separation from the Hindoo worship. Numbers daily increasing, they called a meeting of their dissenting brethren in this grove, to ascertain how many accepted the new doctrine. Anund afterwards directed some of them to be baptized, and receive the Lord's supper. To the first part of the proposal they acceded, but appeared reluctant to comply with the second, alleging that the Europeans eat flesh. They had not entirely overcome their Hindoo prejudices and customs. They were assiduous in transcribing the printed copies of the scriptures, and when Anund showed them Mr. Corrie's translation of the church liturgy, some of them took copies. They intended to hold another general meeting soon at Delhi.

Of these "Saadis," the report of the Calcutta committee thus speaks : "Mr. Fisher's (chaplain at Meerat) attention has been much drawn of late to a sect of Hindoos who were first observed by Anund Messeeh in a grove, near Delhi. These separatists from the prevailing religion are called Saadis, a name expressive of their great purity and devotion. When first seen by Anund, sanguine hopes were entertained, that they were a people already well prepared for missionary labourers, by their previous knowledge and observance of the christian scriptures. But from a recent and well authenticated account of these people received from Mr. Fisher, it appears that they are merely a sect of Hindoos, who, rejecting the sacred writings, and established religious creed of their country, have, for a period of forty or fifty years, professed principles of pure deism." There appears notwithstanding to be a promising opening among these people. They are very ready to receive and use our books, and to listen to teachers. The children are anxious to obtain instruction. Jysingh, one of the Saadis, has opened a school, at the instance of Mr. Fisher, in the village where he resides. He began with seven children ; but in the evenings thirty men and children assemble to hear the old Saadis read a chapter from one of the gospels, after which they apply to learning.

MADRAS.—Here Mr. Rhenius has been most assiduously and prudently labouring for some time, with scarcely any assistance, till lately, when several missionaries have joined him in his arduous and useful labours. By forming, superintending, and teaching schools ; by conversation with the heathen, by translating the scriptures, &c. and by constant preaching, Mr. Rhenius has under God laid the foundation of future success. Many obstacles lie in the way of the gospel in India ; of which the caste is chief. The understandings of many are enlightened ; they are convinced in some measure of the truth of our religion, but the fear of man, and the love of the world predominate. Still the leaven is working in the mass, according to the genuine nature of the kingdom of heaven among men. Accessions are slowly and almost insensibly made to the church of Christ, and all concerned live in hope that the whole mass of the population will ere long be leavened. "Be not discouraged," says Mr. Rhenius, "that you do not hear of any baptisms among us, though I have been already (January, 1817) nearly two years in Madras. If I had thought it any advantage to the christian church, or any honour to our Lord Jesus Christ, to pay persons for becoming Christians, I should have had already the pleasure of reporting to you of hundreds, yea thousands that would have embraced christianity." We should be happy if such views were more generally entertained near home. Several respectable natives have been stirred up to go out and preach the gospel to their brethren. A church is about to be erected in Black Town, which will cost about 1000£ ; a good part of this sum will be raised in India. Mr. Rhenius is engaged in revising the Tamil version of the scriptures, and in studying also the Teljungoo. English and Tamil are taught in the native schools. Mr. Rhenius also preaches in Tamil to a congregation of about seventy natives. It is to be observed the missions here, and in many other parts of India, are yet in their infancy. Considerable good however has been done. "Schools are arising," says a respectable gentleman, resident in India, "in all quarters. Natives are volunteering, and anxiously seeking the establishment of them in their villages. The only limitation to their number arises from the want of funds ; so that the invincible prejudices of the natives, as they are called, are giving way fast. Great good has been done, and greater is doing ; and that too among all descriptions of people, white, black, high and low."

At this station several native teachers of christianity have been raised up, who promise much usefulness. Had we room, we would gladly copy the whole of the letters of Appavoo, one of this number. He is employed by Colonel M'Kenzie, to go into different parts of the country in search of antiquities, and thus takes the

opportunity of preaching to his heathen countrymen the glad tidings. An earnestness and a simplicity pervade the communications of these new converts from heathenism, which is at once edifying and captivating. Mr. Rhenius writes in June last, on the state of the schools:—“ During the last month, 456 children attended. There are in all thirteen schools; three in Madras, and ten in the country. They serve as so many stations for preaching the gospel.”

TRANQUEBAR.—The Society has recently adopted the schools of the late Dr. John, missionary from the Danish College. In this place, and other places connected with it, there are 21 English and Tamul schools, containing, by the last report, 953 scholars. About 2,700 have been admitted since the commencement. About one-third of the present number are the children of professed christians; the rest are heathens, with a few Roman catholics. The heathen schools, in respect to learning and diligence, are in a better condition than the others. As the christian schools are, for the most part, of the low castes, and as this poor people cannot attain any other station in life, but must be tied to the hard and mean labours, which none of the other castes will perform, they say themselves; “ We are *Periar*, and our children will get no other employment than we have; and, therefore, what will learning benefit them?” Thus debased, they neglect all improvement, together with the salvation of their souls. Mr. Schnarré, the missionary here, says; “ When we speak to the heathen about their superstition and idolatry, they generally answer, ‘ It is true, but such is our custom; and because our forefathers did so, we must do so too.’ ” There is every prospect, it appears, of obtaining, by the divine blessing, a supply of native teachers and missionaries from the elder youths in these schools.

TRAVANCORE.—Colonel Munro, the Company’s Resident here, has interested himself greatly in the diffusion of the gospel. He has established a college at Cotym, on the Malabar coast, for the instruction of Syrian priests; and Mr. Bailey, a missionary from this Society, is attached to this establishment. At Allepie, a town in the same part, containing 13,000 inhabitants, Mr. Norton is stationed, with a view of preaching, more particularly, among the Syrian christians.—Through the influence of Mr. Norton, a person, named Philoxenus, has been advanced to the primacy among them; and, being “ a man of much prayer,” it is considered, by the Society, a happy circumstance, that Mr. Norton arrived in sufficient time to become acquainted with him, before any other appointment took place. The Resident wishes to connect the office of judge with that of the missionaries, with a view to secure the better administration of justice, to conciliate the attachment of the natives to the British government, and to increase their respect for the character and principles of the missionaries themselves. With these views the Society coincide. The New Testament is freely circulating among the Syrians, in their own tongue; and a version of the Old Testament is preparing for them.

CEYLON.—The Society has here four missionaries, taking their share in the important transactions of this island. They have but lately commenced their labours.

TITALYA, in the northern part of RUNGORE, and communicating with BOOTAN and THIBET.—Captain Latter, the commanding officer on this station, has interested himself much for the religious benefit of a people but little known to Europeans. His representations of the great advantages of this station for the residence of a missionary, have induced the Society to send thither Mr. Schroeter, who is now acquiring the Thibet and Lepeha languages, and preparing, under the able advice and assistance of Captain Latter, for a more intimate connexion with the inhabitants. It seems highly probable, that a mission here will be attended with success. In Thibet, printing is as general as in China; and there seems, at present, no disposition to oppose the entrance of christianity.

NEW ZEALAND.—A settlement has been formed on the northernmost of the two New Zealand Islands, by the zealous assistance of the Rev. S. Marsden, principal chaplain of New South Wales. Mr. Marsden sailed for the Bay of Islands, with several settlers from the Society, in the brig Active, a missionary ship, intended to keep up intercourse with the islands of the South Sea. At an interview with the chiefs, a grant of 200 acres of land was made to the Society at Ranghee-Hoo in the Bay of Islands; and another grant, of 50 acres, has been since obtained, in a fertile part of the Bay. It is supposed, that there are half a million of people, of a noble, native character, on the two islands. This is the first attempt to civilize them, and to bless them with the knowledge of the true religion. Mr. Kendall, the school-master, has already composed a spelling-book of the language, which is printed; and the fundamental work of education is commenced among these interesting savages. It seems they have renounced their cannibalism, on Mr. Marsden’s remonstrance. We should feel happy, did our limits permit, in entering into

some of the details of his benevolent visit, when the settlers were established among them. We trust the Redeemer will be glorified in this remote corner of the earth. "Unto him shall every knee bow."

ANTIGUA.—The Society has here schools, containing about 700 children; and much good is doing.

(To be continued.)

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

CAMBRIDGESHIRE.

(Continued from page 185.)

CAMBRIDGE.—DOWNING STREET MEETING, formerly called HOG-HILL MEETING. It appears that the congregational church which meets in this place, was first collected, when King James the Second granted toleration; and that the meeting-house was erected some time before the middle of 1689; as both it, and the meeting-house in Green Street, together with six private houses, were certified to the justices at the quarter sessions, on July the 17th, in that year. The learned and famous Mr. JOSEPH HUSSEY settled over the church and congregation in 1691. In his church book, (a document of considerable value, on account of the particularity, as well as accuracy, with which every fact is recorded in it,) he states that he preached on the 2nd of August, 1691, "at Cambridge, in their new meeting-house, built since the liberty in 1687;" and was set apart in the house of Thomas Bland, in Bridge Street, as pastor of the church, at that time presbyterian, and consisting of seventy-six members, in October of the same year. On the 19th of November following, there was a more public setting apart, at which Mr. Scandrett, of Haverhill, Mr. Billio, of St. Ives, and Mr. King, of Wellingborough, were engaged. Previous to this period, the church was supplied by neighbouring ministers, particularly by Mr. Billio. Mr. Hussey has recorded the following very curious account of his ordination to the ministry. "Memorandum.—I had preached one hundred and eighteen sermons before my ordination, and was then solemnly ordained with examination, confession, fasting, and prayer, and imposition of hands of the presbytery; viz. at Dr. Annesley's house, in the Spittle Fields of London, and in an upper chamber, Octob. 26th, 1688, even while the PRINCE of ORANGE, afterwards KING WILLIAM, was under sail for England. Octob. 24th, I was strictly examined, in the parts of learning, by the Elder,

who took the chair, and spoke to me in Latin. Octob. 25th, I disputed with the doctors, in the defence of a thesis, upon a question given me in the popish controversie. *Thesis fuit lecta et exhibita super hoc lemma: [Papam esse illum Antechristum.] Coram sex ministris presbyterianis et Londinensis simul, viz. S. Annesley, S. T. P. ac etiam Domino Quick, Domino Slater, Domino Franklin, Domino Turner, et Domino Anonymo.* Octob. 26. *Confessio fidei a me fuit, exhibita oreque prolatâ coram eisdem doctoribus memoriter.* When all the work was ended, on the 26th day, the ministers were pleased to write and subscribe the following testimony: "We, whose names are underwritten, do testify concerning Mr. Joseph Hussey, that upon our personal knowledge he is an ordained minister of the gospel; whose natural parts, acquired learning, soundness in the faith, holiness of life, and all ministerial abilities, are so commendable; that we groundedly hope for God's blessing upon his ministry, both for the conversion and edification of souls, wherever God shall employ him.—S. A. Slater, S. Annesley, John Quicke, Robert Franklin, John Turner." The sixth man was *slid*, because of the cloudiness of the times, and would neither subscribe nor be known to me." Three years after his settling over the church at Cambridge, viz. on Thursday, October the 4th, 1694, Mr. Hussey held a church meeting in his own house, where, as he states, he "opened Proverbs 27, 23.—Be thou diligent to know the state of thy flocks, and look well to thy herds." After this, the church "openly practised congregational order." The following memorandum also occurs in the church book, under the date October 11th, 1696.—"Note, here it was that we renewed our covenant with the Lord and with one another, in the way of gospel order:—sixty-six of the members, besides myself, renewed and subscribed the church government; twenty-four refused; and most of the twenty-four broke off and forsook us." The church nevertheless prospered and greatly increased from this time, during

nearly twenty-four years that Mr. Hussey remained among them. He preached his last sermon at Cambridge, December 20th, 1719, and removed to London early in 1720, leaving behind him at Cambridge, a congregation consisting of upwards of a thousand persons, and a church composed of more than one hundred and fifty members. He died in London, in Nov. 1726. While at Cambridge, Mr. Hussey published, —1. The Gospel Feast, thirty sermons on Luke xiv. 17, preached at Cambridge, in 1691, and printed in 1692, 8vo. —2. A Warning from the Winds, a Sermon on John iii. 8, preached at Cambridge, January 19th, 1703-4, 4to. —3. A Funeral Sermon for his late wife, preached February 3rd, 1703-4, 4to. —4. The Glory of Christ unveiled, against the Rev. J. Hunt, of Northampton, 1706, thick quarto. —5. God's Operations of Grace, 1707, 8vo. After his decease, Mr. Peacock, of Dedham in Essex, published two of his sermons on Matthew xi. 28, 4to; and there are said to be three volumes of his sermons remaining in manuscript, containing ninety three sermons.

After Mr. Hussey's departure, there were, according to Mr. Robinson,* two candidates for the pastoral office, of such equal pretensions, that the congregation could not agree to settle either, or to part with either. These candidates were the Rev. Messrs. Throgmorton and Davis; the greater but poorer part were for choosing Mr. Davis. The fewer and richer were for Mr. Throgmorton. The matter for a while was compromised by an agreement, that one should preach in the morning, the other in the afternoon. But, says Mr. Robinson, "on March 20th, 1721, Mr. Throgmorton's adherents, forgetting for a moment the principles of their dissent, by a constable, refused the pulpit to Mr. Davis, who therefore, with one hundred members, separated from them," and on March 27th, 1721, procured another place of worship.

On April 11th, 1722, the Rev. JAMES THROGMORTON was ordained pastor over the smaller part of the church, consisting of fifty members, who continued to occupy the Hog-Hill Meeting. He remained among them till September 29th, 1728, when he removed to Aylesbury in Buckinghamshire. The church procured supplies, but could not agree on a pastor for upwards of five years after his removal; that is till May 16th, 1734, when they chose to that office the Rev. JOSEPH DADLY. Him they excluded by vote the next year, (June 24th, 1735,) at which several being dissatisfied, Mr. Dadly opened a

* Historical account in his posthumous works.—page 270.

meeting in Sparrow's Lane, and after a while removed to Gamlingay. He published a funeral sermon, in 8vo. On July 29th, 1738, the church chose for their pastor Mr. SAMUEL SHENE; "but as he proved an immoral man, they availed themselves again (says Robinson) of that noble privilege of protestant dissenters; and on November 2nd, 1738, sent him off, and dismissed him." A few days afterwards, they unanimously invited to the pastoral office the Rev. Mr. (afterwards Dr.) JOHN CONDER, who was ordained September 27th, 1739. Mr. John Hill's sermon on the occasion was printed many years afterwards, viz. in 1794.

Mr. Conder * was a man of pious descent. He was born June 3, 1714, and baptized by his grandfather, who with tears kissed him, and said, "Who knows what sad days these little eyes are likely to see," things, at that time, wearing a threatening aspect relative to dissenters. But, in two months, Queen Anne died, all the clouds broke away, and fair days succeeded; "so that," as Dr. Conder afterwards remarked, upon mentioning the circumstance, "these eyes have, for more than sixty years, seen nothing but goodness and mercy follow me, and the churches of Christ, even to this day." Under Mr. Conder, the church and congregation, which had been in a state of continued disquietude from before Mr. Hussey's departure, were happily restored to harmony and good order, and chiefly by the instrumentality of Mr. Conder, who exercised his ministry here with great success, till October the 18th, 1754, when he removed to London, in consequence of an invitation to take the Theological Chair, in the Academy at Mile End, afterwards removed to Hoxton. On June 5th, 1755, the Rev. CALEB SILLY succeeded Mr. Conder at Cambridge, and was ordained pastor, August 5th, 1757. He continued his ministry, till September 29th, 1759, when he removed, and was succeeded by the Rev. ABRAHAM DARBY, who was ordained July 14th, 1763, and removed September 29th, 1766. In the following year, the church invited the Rev. JOSEPH SAUNDERS, who was ordained over them, October 13th, 1768. He was descended from Lawrence Saunders the Martyr, in whose family, which, it is believed, is now extinct, there appears to have been a succession of ministers of the gospel. Joseph, and his twin-brother Thomas, afterwards of Bedworth, in Warwickshire, were early devoted to the ministry, and studied at Mile End. When the former came to Cambridge, the church was in a low state, the after-

* There is an interesting Memoir of Dr. Conder, in the Evan. Mag. for Octob. 1795.

noon congregation seldom exceeding one hundred persons; but his preaching was blessed to great numbers; and the success of his ministry was promoted, by the dispensation of the gospel in one of the parish churches, under the Rev. Mr. Simeon, of King's College, by whose labours many persons were awaked, and the more serious were induced to attend the ministry of Mr. Saunders in the afternoon, there being, then, no service in the church. Among the hearers of Mr. Saunders was not unfrequently to be found Mr. Simeon himself. Mr. Saunders continued at Cambridge 20 years, and maintained throughout great respectability of character. His constitution, however, appears to have been always delicate; and, early in 1788, the symptoms of decline manifested themselves. The last entry he made in his church-book was in February, 1788. From that time till August, he continued to decline; and, on the 25th day of that month, rested from his labours. In his last illness, he received expressions of regard from several persons of eminence in the university. His funeral sermon was preached by the Rev. Mr. Gill, of Market Harborough. On the 26th of November, 1789, Mr. ISAAC GARDNER, from the academy at Newport-Pagnell,

having accepted the call of the church, was next ordained over it. He continued till June 24th, 1802, when he removed, first to Newport, in Essex, and afterwards to Potter's-Pury, in Northamptonshire. After the removal of Mr. Gardner, the church continued to be supplied by occasional preachers, chiefly from Hoxton Academy, for upwards of two years, when the Rev. WILLIAM HARRIS, from Kingston upon Thames, having received an invitation, came to Cambridge, and accepted the pastoral office, February 23, 1806. During nearly 12 years, this Independent church prospered and greatly increased under the pastoral care of Mr. Harris; but the declining health of the late resident tutor of Hoxton Academy having, towards the close of the year 1817, imposed upon the Committee the task of seeking a successor, to discharge the duties of that important station, their choice fixed upon Mr. (now Dr.) William Harris; and, in January, 1818, he quitted Cambridge, to succeed his venerable tutor, Dr. Simpson. Mr. ROBERT LEE, a student from Hornerton Academy, was invited to Cambridge, on the departure of Mr. Harris, and ordained over the church, October 1, 1818.

(To be continued.)

II. MISCELLANEOUS.

Idle Academy.

"A case of considerable importance to dissenters was lately decided by the Judge. In 1817, an assessment was made on the Rev. W. Vint, of Idle, for the windows of the institution under his care. A similar assessment had about twenty years ago been made on Dr. Simpson, for Hoxton Academy; but on an application to the Judges, the assessment had been discharged, and though Mr. Vint obtained a copy of the Hoxton case, and laid it before the commissioners, on the day of appeal, they, notwithstanding, confirmed the assessment. A case was in consequence required, which was specially stated for the purpose of being submitted to the decision of the present Judges, whose opinion thereon, coinciding with that of their predecessors, it is hoped that this point is now at rest. Grateful acknowledgments are due to the Protestant Society, and especially to John Wilks, Esq. one of their secretaries, for cordial, prompt, and effective assistance in this affair."

Education in Austria.

The British system of education has lately been introduced into Austria, by the exertions, and under the patronage, of Field Marshal Bianci, Duke of Casa Lanza, who has established a school at his own expense, the superintendance

of which he has confided to an able and experienced master. The first experiment was made on forty grenadiers of the Field-Marshal's division, and was attended with complete success. This new school has subsequently been taken under the special protection of Prince Aloisius of Lichtenstein.

State of the Jews at Jerusalem.

The following extract from the correspondence of the late Mr. Burckhardt will be read with considerable interest. "The Jews at Jerusalem are under seven chiefs, called procurators or deputies, who are nominated by the Jews themselves. These persons settle causes at law among their countrymen. A Jew, desirous of purchasing a Hebrew Testament, did not venture to do so, till he had shown it to one of the procurators. Their religious affairs in general are under the government of the Rabbis, who had formerly the right of nominating the Rabbis of the neighbouring towns; but for about twenty years past, this practice has ceased. It is said, that the total number of Jews in the city amounts to 12,000; but this varies, as many of them come to Jerusalem only for a limited time. There are among them many old men, who come from all parts of the world to die there, hoping to escape certain pains after death, which

they suppose to be the privilege of those who end their days in the holy land."

Pembroke-shire Itinerant Society.

At a meeting held at Narbeth, October 6th, 1818, for the purpose of taking into consideration the religious state of the lower parts of Pembroke-shire,

It was resolved;

I. That the lower parts of Pembroke-shire, being so destitute of gospel privileges, claim the attention of the religious public.

II. That a Society be now established for propagating the gospel in the lower parts of Pembroke-shire, designated the *Pembroke-shire Itinerant Society.*

Mr. Morison's Chapel, Brompton.

The religious public are informed that the church and congregation under the pastoral care of the Rev. John Morison, of Brompton, have found it desirable to enlarge the accommodation in their place of worship, by the addition of galleries. A collection will be made at the re-opening, on Wednesday, the 26th of May, to assist in the liquidation of the remaining debt on the original building; and when it is stated, that the congregation have, during the last two years and a half, contributed upwards of 800*l.* towards this object, irrespective of their late effort for the galleries, it is hoped, as the chapel is vested in public trust, that the friends of religion in and about London will lend their kind assistance, on the day of re-opening. The distance from Hyde-Park-Corner is precisely half a mile; and the following Ministers have engaged to take part in the services of the day:—the Rev. George Clayton will preach in the morning, at eleven; the Rev. Dr. Waugh, at three in the afternoon; and the Rev. Dr. Collyer, at half-past six in the evening.

Protestant Society.

The Annual Meeting of "The Protestant Society for the Protection of Religious Liberty," will take place at half-past ten for eleven precisely, on Saturday, May 15th, at the Albion Tavern, Alder-gate-street, when some distinguished friend to religious freedom will preside.

London Itinerant Society.

This institution (which has been established since the year 1797) furnishes, in its last report, the pleasing intelligence of its persevering and laborious efforts to convey to several villages, within ten miles of London, the important blessings of Sunday-school teaching, and the preaching of the gospel. The stations regularly supplied are thirteen. Bromley, Lewisham, Syden-

ham, Dulwich, Garratt, Merton, Norwood, Wandsworth Common, Wimbledon, Acton, Ealing, Barking-Side, Woodford-Bridge, and Mortlake; and the villages of Roehampton and Thornton-Heath, have both derived aid from some of the preachers having occasionally ministered there.—The labours of the brethren have not been without the divine blessing, and some particular and very pleasing instances of success are detailed in the Report.

The annual meeting of the above Society is intended to be held at the City of London Tavern, Bishopsgate Street, on Tuesday Morning, the 11th of May. The chair to be taken a quarter before seven. Breakfast at Six. The attendance of the subscribers, and of the friends to the institution, is respectfully requested.

Joseph Lancaster's Reception in America. We learn, from American papers, and also by private letters, that Joseph Lancaster's reception, on his arrival at the federal city of Washington, in January last, was highly gratifying to his own feelings, and very promising to the cause of universal education.

On the evening of Tuesday, January 22, he delivered a Lecture in the Hall of Representatives, which was attended by the President of the United States, H. Clay, Esq. the Speaker of the Lower House, together with all the leading Members of Congress, whom he had the honor to address from the Speaker's chair.

On the following day, Burwell Bassett, Esq. Member of Congress for Virginia, addressed the House of Representatives, on the subject of Lancaster's visit, in which he said, "Most sensibly did I feel, on beholding in that chair, last night, a man whose life has been devoted to the amelioration of the state of man; one who, without any aid, save a common tongue, has passed the vast Atlantic, to make known the hidden powers and blessings of knowledge. Thousands," said Mr. Bassett, "are now enjoying the happy fruits of his exertions; and millions to come will reap their profits, and drink again and again of the never-failing spring." He concluded by moving, "That Joseph Lancaster, the friend of learning and of man, be admitted to a seat within the Hall of the House of Representatives, which was carried *unanimously*. Lancaster was, therefore, introduced, amidst the congratulations of the House; and Mr. Clay, the Speaker, complimented him in handsome terms, observing, that the chair he had occupied on the preceding evening, had never been so well-filled before. Lancaster, modestly disclaiming the merit imputed to him by the Speaker, added,

"that man, at best, was but a very humble instrument of a Higher Power; and that the chair he had occupied, exalted as it was, had not been filled by any thing *better than CLAY.*" By this vote, he is privileged to take his seat in company with the ambassadors of foreign states, on the same floor with the Members themselves.

"Added to the marked and distinguished attentions paid him in the House yesterday," says the Washington Intelligencer, "we learn, that the French, Russian, Spanish, and Portuguese Ministers Plenipotentiary, have paid him their personal respects; and he has received invitations to visit Members of Congress in all parts of the Union.

The opportunities of usefulness which this honourable reception had afforded him, have been already improved, and schools are forming, in one State alone, to receive 6,000 children, the expenses being defrayed by the provisions of the local authorities. We sincerely hope, that this benevolent individual may have all that wisdom and prudence he needs, and once seemed to lack; and, then, we doubt not the results of his visit will be as beneficial, as his reception is honourable to the United States.

Pembrokeshire and Haverfordwest Sunday School Union.

The third Annual Meeting of this Society was held at the Tabernacle, Haverfordwest, on the 12th of April. The Rev. Richard Grimes, a minister of the United Brethren, was called to the Chair, and read a very encouraging Report. From this it appeared, that several of the teachers and children have received serious impressions during the last year, and are now members of christian churches. Some of the children have been removed to a happier world, giving evidence of their dying in the Lord.

In the different schools connected with the Union, in number thirty-nine, there are about 347 teachers, and 2,100 children. There are also thirteen adults, some of whom have become truly serious, and make a credible profession of religion. "Already," says the Report, "we reap the fruit of our labours. Let us, therefore, steadily pursue the important objects of the Institution, until we see greater things than these."

Hants Association.

The Half-yearly Meeting, intended to have been held at Fareham, in April, is, in consequence of Mr. Davies's removal, postponed till June, when it will be held at the Rev. D. Tyerman's, Newport, Isle of Wight. Due notice will be given of the day.

British and Foreign Bible Society.

The Fifteenth Annual Meeting of the British and Foreign Bible Society will be held at Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, on Wednesday, the 5th of May. The President will take the Chair, at twelve o'clock precisely. *Ladies cannot be admitted.*

Hibernian Society.

The Meeting of the subscribers and friends of the Hibernian Society, on Friday, the 14th instant, will be held at one o'clock P. M., instead of seven A. M., with a view to accommodate persons who may be in town from Ireland.

Death of Mr. East and the Rev. J. Surman.

Mr. W. East, who had filled the office of deacon of the church at Wooburn, Bucks, for many years, with great honour, died April the 7th. He was a man whom providence had raised up from a humble rank of society to great respectability; and, when exalted in life, he forgot not his origin, but acknowledged the kindness of his heavenly Father, and testified his gratitude, by abounding in every good work. His walk as a christian was consistent; integrity and uprightness preserved him; prudence marked all his proceedings. His christian benevolence was great towards his relations, the church of God at home, and the cause of truth and goodness abroad. Various were his exertions for widows and orphans; he was to them as a husband and a father. His loss is deeply felt; and his memory will ever be endeared to his widow and children, and pastor, and to all who knew his worth.

Died, April 5, 1819, the Rev. Joseph Surman, twenty-six years pastor of the Independent church at Chesham. The Rev. E. Sexton, of Chesham, delivered an oration at the grave; and the Rev. W. Müller, of Chesham, preached the funeral sermon, immediately after the interment, from Psalm xxxi. 5.

Port of London Society, for Promoting Religion among Merchant Seamen.

On Monday evening, the 10th of May, the Anniversary of this Society will be held at the City of London Tavern, Bishopsgate-street; the Chair to be taken at six o'clock precisely, by Sir John Jackson, Bart. M. P.

Seats will be reserved for Ladies.

On the following day, two sermons will be preached at the Floating Chapel: that in the morning, at eleven, by the Rev. J. Liefchild, of Kensington; that in the afternoon, at three, by the Rev. F. A. Cox, A. M. of Hackney.

LITERARY NOTICES.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices, (Post Paid,) suited to this Department of the CONGREGATIONAL MAGAZINE.

WORKS PREPARING FOR PUBLICATION.

Preparing for the Press, Memoirs of the Life, Ministry, and Religious Connections of the late Rev. Benjamin Ingham, of Abergord, in Yorkshire, and formerly of Queen's College, Oxford; comprehending many particulars relative to the revival and progress of Religion in his day, and the numerous Societies formed by him in Yorkshire, Lancashire, and the surrounding Counties: with Biographical Sketches of some of the most celebrated of his Contemporaries, who laboured with him; By Aaron Crosby Seymour, Esq. of Dublin, Author of "Letters to young Persons;" "Memoirs of the Life and Writings of Miss Brooke;" &c. &c. &c.

In the Press and will speedily be published, in 1 vol. folio-crown 8vo. elegantly printed, Orient Harping; a Desultory Poem, in Two Parts. By John Lawson, Missionary at Calcutta. Contents.—Part I.—Prelude: The Vision: Night: Jagannatha: Ganga promised: Descent of Ganga: Heaven: Longing for Heaven: Immortality: Hell. Part II.—Sabbath Morn: Sin: Sabbath Reflections: The Contrast: The Brahmin: The poor Bengalee: Death: Hope in Death. To which are added Notes, illustrative of several parts of the Poem. Also, the Third Edition of The Maniac, with other Poems, by the same Author.

In the Press, and will be published on the 1st of May, The Great Importance of Vital Christianity; exhibited in a series of Letters addressed to Young Persons. By J. C. Seymour, Esq.

The Translation of PARADISE LOST into WELSH, in the same Metre as the original, by W. Owen Pughe, will be published in the course of the ensuing month. The unparalleled copiousness of the Ancient British Language enables the Translator not only to keep verbally to the meaning of the Author, but generally to preserve even his varied pauses and other ornaments, at the same time avoiding all literal elisions whatever.

In the Press, and speedily will be published, Prophecies of the Old Testament, concerning the Messiah, as published in the New Testament: also our Saviour's Predictions relative to Himself, and the destruction of Jerusalem, with extracts from the work of Josephus, the Jewish Historian.

In the Press, and to be published on the 10th instant, the second Edition, corrected,

of "The Spirit of Christianity, a Missionary Spirit;" a Sermon, preached before the London Missionary Society, May 15, 1817; by the Rev. William Harris, LL.D. This Sermon, which has been long out of print, is re-published at the request of several friends of the Author.

Mr. Vint, of Idle, has in the press an 8vo. Edition of Pietet's Theologia Christiana.

SELECT LIST OF WORKS RECENTLY PUBLISHED.

Just Published: Elementary Discourses, or, Sermons addressed to Children. By John Burder, M.A. Price 4s.

The Indo-Chinese Gleaner, No. 4, containing extracts from the occasional Correspondence of the Missionaries in the East, who labour under the direction of the London Missionary Society, together with miscellaneous Notices relative to the Philosophy, Mythology, Literature and History of the Indo-Chinese Nations, drawn chiefly from the native languages.

No Fiction; a Narrative founded on Recent and interesting Facts. 2 vols. 8vo. Price 12s.

A new and improved Edition of the Rev. T. Clout's Appendix to Dr. Watts's Psalms and Hymns, containing six hundred Hymns, Price 3s. 6d. bound in sheep, and 4s. 6d. in calf.

Stephen's Prayer: A Sermon preached at the opening of the Synod of Glasgow and Ayr, October 13, 1818. By the Rev. John Hodgson, M.D. Minister of Blantyre. Price 1s. 6d.

The Decline of Religion. An Inquiry into the Causes of the Decline of Religion in Christian Churches, and the best means of effecting a revival: a Sermon, preached before the Hampshire Association. By John Griffin. Third Edition, Price 1s. 6d.

Thoughts on Baptism, as an Ordinance of Proselytism; including Observations on the Controversy respecting Terms of Communion. Price 4s.

Jesus Christ an object of Prayer: a Sermon preached in Dean Street, Southwark, January 21, 1819, at the Monthly Association of Baptist Ministers and Churches. By Thomas Thomas.

The Benefits of Sunday Schools, and the advantages of "Unions," remarked upon in the Speech of Mr. C. N. Wawn, delivered at the Town-Hall, Carlisle, November 2, 1818.

The Committee of the LONDON CHRISTIAN INSTRUCTOR, or CONGREGATIONAL MAGAZINE, embrace the opportunity offered by the return of the Missionary Anniversary, of inviting the Shareholders and Country Ministers, who may be in town on that occasion, to breakfast with them, at the King's Head Tavern, in the Poultry, at eight o'clock precisely, on Friday morning, May the 14th, for the purpose of friendly conversation, with a view to promote still further the interests of a Work which has already obtained so large a share of public attention and support, as to furnish matter for sincere congratulation to all its well-wishers,

Notice to Correspondents is unavoidably omitted this Month for want of Room.

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